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A

PHONOLOGY OF PANJĀBĪ

AS SPOKEN ABOUT LUDHIANA

AND A

LUDHIĀNĪ PHONETIC READER

(*With a Preface from* Dr. T. G. BAILEY)

BY

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PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjābī as spoken about Ludhiana" which was accepted by the University of London in 1926 for the degree of Doctor of Philosophy. The work consists of two parts: the first deals with Phonology proper and the second is a Phonetic Reader of the Ludhiānī dialect which won me the Laura Soames Prize at the University College, London.

My interest for the subject goes as far back as 1913 when I was studying for my M.A. in Sanskrit. During these days the Panjab University awarded me the Mayo-Patiala Research Studentship for a phonetic analysis of my mother-tongue.

In 1919 I was deputed the task of compiling a Dictionary of the Panjābī language, in which capacity I had to ransack nearly the whole of the Panjābī literature, as also to amass a large amount of material from the lips of Panjābī speakers. While the dictionary was in the making I sailed for England to prosecute studies in Indian Philology. There in London I studied Philology with Prof. R. L. Turner at the School of Oriental Studies, and Phonetics, with Prof. Daniel Jones at the University College. The present book is the result of my labour of two years that I spent there.

Some of the special features of my thesis are:

1. The discovery of the Law of Accent-shift in the central languages, Hindī, Panjābī, Gujarātī and Rājasthānī (§§ 10—12, 181—91). By its help have been explained such forms as seemed irregular hitherto.
2. History of the Primitive Indian long vowels before consonant groups (§§ 16—25).
3. It defines the limits of the period in which the **Anusvāra**, the parent of the so-called "Spontaneous Nasalisation" was inserted (§ 113).
4. It explains the derivation of a number of words that seemed strange and doubtful before.

5. It affords new strength to the regularity with which the phonetic laws work in a language.
6. It contains a number of minute phonetic observations.

The thesis was accepted for inclusion in the Panjab University Oriental Publications early in 1927. But the actual printing had to be put off for want of phonetic type in India till 1931 when special founts were cast by the Mercantile Press, Lahore. But then sprung up another impediment: I was medically advised not to strain my eyes. Consequently the work of proof-reading was protracted as it had to be done by my friends—Messrs. Raghunandan Shastri, M.A., M.O.L., and Har Dev Bahri, M.A., M.O.L. to whom I am much indebted.

In the end comes the most pleasant duty—that of thanking my benevolent teacher, Principal A.C.Woolner without whose kind and generous guidance I would never have been what I am. Ever since I came in contact with him, he has always been a source of inspiration to me, and the present work is a visualisation of the enthusiasm for Philology he invoked in me.

I cannot close this preface without thanking Prof. R.L. Turner and Prof. D.Jones and his colleagues who gave me help and advice in bringing my thesis to its present form.

Oriental College, Lahore.
13th December, 1933.

BANARSI DAS JAIN.

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PHONOLOGY OF PANJĀBĪ

AS

SPOKEN ABOUT LUDHIANA.

Introduction[1].

§1. The dialect which forms the subject of this thesis is spoken at and about the town of Ludhiana with a few class differences, and goes under the common name of Panjābī. Literally speaking the term Panjābī denotes the language of the Panjāb, "the land of the five rivers."[2] This area, however, does not cover the whole of Panjābī, nor is Panjābī the language of the whole of this area. To the east it is spoken much beyond the Sutlej, while in the west it is not spoken in great parts of the Bārī, Rachnā and Chaj Doābs.[3] The political extension of the province brought within its boundaries all the speakers of Panjābī to the east, but included also speakers of yet other dialects.[4] Hence it is not strictly logical to say that Panjābī is the language of the Panjāb.

§2. Sir George A. Grierson has restricted the term for dialects spoken over a fairly well-defined area. He distinguishes two main forms of the speech—the ordinary Panjābī and Ḍōgrī. The ordinary Panjābī has two standard dialects. The one recognised by the people themselves is Mājhī spoken in the districts of Lahore and Amritsar which is considered to be the purest

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(1) For general history of Indo-Aryan speech in India, see J. Bloch: **La Formation de la Langue Marathi** §§ 1—26.

(2) Hobson Jobson: *s. v.* "**Punjaab**".

(3) L. S. I. IX[1] p. 608.

(4) Mr. H. A. Rose in his "Contributions to Panjābī Lexicography": **Indian Antiquary** 1908 pp. 360 etc. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahāṛī, Bāgarū etc,

form of the language. This judgment of the people is in keeping with the fact that the Mājh area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and became familiar with the dialect spoken there[1]. This has not given rise to any great native literature.[2]

§3. **Literature**[3]. The Ādi-Granth is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva's Bengālī hymns appearing in the Granth, Dr. S. K. Chatterjee remarks that their

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1. L. S. I. IX[1] p. 609.

2. Pt. Sardhā Rām, the writer of the famous books **"Sikkhā dē Rāj dī Vitheā"** and **"Panjābī Bāt-Cīt"** belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

3. Nothing in English has yet been written about Panjābī literature except the information contained in the following books.

(*i*) E. Trumpp: "The Ādi Granth, or the Holy Scriptures of the Sikhs, translated from the Original Gurmukhī with Introductory Essays." London, 1877.

(*ii*) H. T. Thornton. "Vernacular Literature and Folklore of the Panjāb." J. R. A. S. (Vol. XVII)) 1885 pp. 373 ff.

(*iii*) M. A. Macauliffe: "The Sikh Religion, its Gurus, Sacred Writing and Authors." 6 vols. Oxford 1909.

(*iv*) R. C. Temple: "The Legends of the Panjāb." Bombay and London Vol. I (1884), Vol. II (1885) and Vol. III (1900).

(*v*) C. Swynnerton: "Romantic Tales from the Panjāb, collected and edited from various sources." London, 1903.

(*vi*) G. A. Grierson: Bibliography given in L. S. I. IX[1] pp. 619—24.

(*vii*) Quarterly lists of the books printed in the Panjāb, issued by the Panjab Government as supplements to the Panjab Government Gazette.

(*viii*) J. F. Blumhardt: "Catalogues of the Hindī, Panjābī, Sindhī and Pashtu Printed Books in the Library of the British Museum." London 1893.

(*ix*) J. F. Blumhardt: "Catalogue of the Library of the India Office", Vol. II, part III, Hindī, Panjābī, Pashtu and Sindhi Books, London 1902.

garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the Granth is the **Braj Bhāṣā.** Only a small portion of the work can claim to be called Panjābī as based on the spoken language. A good example of this is Japjī, the opening verses of the Granth.

The Mohammadans were the first cultivators of Panjābī literature as based on the popular speech chiefly of the Gujrat and Gujranwala districts. The Hindus looked for their poetical inspiration to Braj or, sometimes, to the language of Tulsī Rāmāyaṇa, and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengāli, called Brajaboli, was used by the Vaiṣṇava poets of Bengal.[1]

§4. The Mohammadans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāmā, describing the battle between the Imām Hasan and

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(*x*) H. v. Glasenapp: Die Literaturen Indiens von Ihren Anfangen bis zur Gegenwart: Leipzig 1929.

In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his **"Hans Cōg"** (Wazir-i-Hind Press Amritsar 1914) and **"Koil kū"** (Mufīd-i-Ām Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā's edition of **"Hīr Wāris shāh"** (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hīr. Maulā Bakhsh Kushta of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his Hīr (Urdu).

(1) D. C. Sen: **"History of Bengālī Language and Literature"** Calcutta 1911, p. 387.

Yazīd, written by Muqbil[1] about 200 years ago. Older than Muqbil is Bābā Farīd[2]. His couplets are in a form of Lahndī, but those found in the Adi Granth under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads—Pūran, Rasālū, Hīr, Sassī, Haqīqat etc.

§5. Here it will be interesting to point out that like Hindustānī literary Panjābī, also, has two varieties, which may be called Persian-Panjābī and Gurmukhī-Panjābī. They differ from each other exactly as Urdu does from Hindi, *viz.*, in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar[3].

§6. **The general position of Panjābī** among the Aryan languages of India is between western Hindī and Lahndī. The important features which distinguish it from either, or are shared by it in common with one of the two have been summed up by Sir George Grierson in L. S. I. IX[1] pp. 615-17.

§7. To distinguish the dialect examined here from other dialects of Panjābī, I shall call it **Ludhiānī**. The following points may be noted in which it differs from Mājhī, the popular standard dialect :—

(*i*) So far as my speech may be taken to represent Ludhiānī, it does not distinguish between dental and cerebral

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(1) Lithographed in Persian characters, Lahore 1877. Numerous editions have appeared since. Another poem by the same called "Hīr" was edited by me and published by the Panjab University, Lahore 1921.

(2) Gulzār or Isrār-i-Farīdī. Lithographed, Lahore or Multan?

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.

n and **l**. With the modifications described under Phonetics, all its **n** and **l** are alveolar. According to Sir George Grierson Mājhī, too, does not distinguish between **l** and **ḷ**[1] but a few miles away from Lahore the distinction is very prominent.[2]

(*ii*) The reduction of the intervocalic **h** to tones is not so common in Ludhiānī as it is in Mājhī, thus **Lahaur, Luhārī, Kahānī, rāhī** pronounced with h in Ludhiānī are pronounced with tones in Mājhī as [**lₑʌor, luₑari, kₑaṇi. râi**].

(*iii*) Ludhiānī does not possess initial v- as Malwaī and Mājhī do.

(*iv*) Ludhiānī has a greater tendency to double intervocalic consonants than Mājhī has. L. S. I. IX' p. 651. Compare the doubling tendency of vernacular Hindustānī of Sahāranpur, Meerut and Muzaffarnagar districts. L. S. I IX' p. 213.

(*v*) Mājhī often pronounces a vowel in a low tone after an initial r; e. g. Rām, rōṭṭī, Rānō, become Rhām [**rₑa:m**], rhōṭṭī [**rₑoṭ·i**], Rhāṇō [**rₑaṇo**] in Mājhī.[3]

(*vi*) Ludhiānī does not use the double tone so frequently as the dialect of Wazīrābād. Ludh. **ḍhiḍḍ, bhābbī**, but Wazīrābādī **ḍhiḍḍh** [**ṭₑîḍ·**], **bhābbhi** [**pₑâb·i**][4].

(*vii*) There is a tendency to interchange r and ṛ to some extent in Mājhī. It is very conspicuous in Multānī[5]. Ludh. **pūrī, kacauri** but WP, Lah. **pūṛī, kacauṛī**.

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(1) Sir George's argument that '**Dulhan Darpaṇ**, written in the purest form of the Mājh, does not contain a single cerebral **ḷ** from cover to cover'' (L. S. I. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also does not distinguish between **l** and **ḷ**, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey : "**Panjābī Manual**", and "**Panjābī Phonetic Reader**".

(3) Personal observation for Lahore; Bailey's **Panjābī Manual** for Wazīrābād.

(4) **Panjābī Phonetic Reader** p. xv.

(5) L. S. I. VIII' p. 324.

(*viii*) The PI groups **tr dr** are heard in Mājhī while in Ludhiānī they have been assimilated. Ludh. **putt, sūt, tinn, chiddā, nīd**; Mājhī **puttar, sūtar, trai, chidrā, nīndar.**

(*ix*) Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhiānī.

(*x*) Ludhiānī is more regular in its formation of the past tense or past participles than Mājhī is. Newton's Panjābī Grammar p. 460 gives a list of some fity irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. **chāttā** from chānnā 'to sift' heard at Lahore should be added to Newton's list.

(*xi*) The Future III sing. is often **karīgā** etc. in Mājhī as against **karū** or **karūgā** etc., in Ludhiānī.

(*xii*) -gā is often added to the substantive verb in the present and past tenses in Ludhiānī but never in Mājhī.

(*xiii*) The verb substantive in the past tense is conjugated for person in Mājhī but not in Ludhiānī.

(*xiv*) The word for 'house' **ghar** is pronounced with a short close vowel at Ludhiana thus [kᵊʌr], but with a longer and opener vowel at Lahore. In Poṭhowārī it is distinctly [ɑ:] which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in -ar.

(*xv*) The word for 'one's own' is **apnā** in Ludhiānī but āpṇā in Mājhī, and āv dā in Malwaī.

(*xvi*) L.S.I. IX[1] p. 616 says that the postposition of the agent case is **nai** or **nāi** in Panjābī. So far as I have heard, it is **nē** or **nẽ** everywhere as in Ludihiānī. In the Doābī of the Hoshiārpur district, however, **nāi** is frequently heard.

(*xvii*) The vocabulary is practically the same in both the dialects, but quite a large number of words differs in form and

pronunciation; e.g. Ludh. **tinn** (3)', **geārā** (11)' **caubī** (24) **paccī** (25) **bun** (to weave), **bhānajā** (sister's son), **gāl** (abuse), **mālā** (wreath), **lattā** or **littā** (taken) but Majhī **trai, yāhrā, cahvī panjhī, uṇ, bhaṇēā, gāhl, māhlā, lītā** etc.

§8. **Definitions.** For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) **see Turner** §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālārkoṭlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭiālā.

WP denotes the language spoken in the districts of Amritsar, Lahore, Gujranwala and Gujrāt. and parts of Sialkote and Gurdaspur.

Phonology.

§9. The phonological changes undergone by PI in its development into Panjābī may be divided into two classes—Quantitative and Qualitative. The former depend on what is commonly called stress-accent. They affect syllables as a whole but unless the syllable contains a long consonant or a consonant group, appear in vowels only. The other kind of changes depend on the position, the neighbour and the articulation of a sound, and generally affect consonants but very rarely vowels also. Here it will be more convenient to treat separately the changes undergone by vowels and consonants.

Vowel-changes.

§10. **Accent.** As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are not known with any certainty. Although the Sanskrit Grammarians make no mention of a non-musical accent, and although it is

highly improbable that it should have escaped the notice of the eminent Hindu phoneticians, if it had been at all prominent, yet the fact that so many vowels were shortened or dropped in the course of their history compelled scholars to propose different theories for their explanation. Dr. Pischel ascribed to the musical accent of PI, functions similar to those of **stress-accent** in explaining certain Pkt. forms[1], while Sir George Grierson[2] and Prof. Jacobi[3] assumed the existence of a stress-accent in Vedic and Sanskrit apart from the musical one. Originally perhaps the stress-accent fell on the same syllable as the musical accent and hence the grammarians' silence about it[4]. In course of time the musical accent ceased to exist, and then the stress-accent which then fell on the same syllable that had lost the pitch, readjusted itself till it was thrown on the first syllable, or on the syllable (except the final) containing a long vowel; and if there were more than one syllable containing long vowels, on the last (not the final) from among those.

§**11.** The different views regarding stress-accent in Sanskrit and Prakrits held by Pischel, Jacobi, Grierson and Bloch[5] have been discussed at length by Turner[6]. He shows that the examples which the German professors have explained in the light of stress-accent can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the IAVs can be classed into two groups of which one (consisting of H. G. Panj. and

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(1) Grammatik der Prakrit Sprachen §§ 141-47.
(2) Z.D.M.G. Vol. 49, p. 395; J. R. A. S. for Jany. 1895.
(3) Z.D.M.G. Vol. 47 p., 576.
(4) Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation." **Pronunciation of Russian** 1923 § 763.
For functions of musical and stress accent see Giles: **Comparative Philology**: London 1901 §§ 88-94.
(5) §§ 32 ff.
(6) J.R.A.S., 1916, pp. 203.

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress[1] had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

§12. Without postulating further on this point, it is certain that there was in Skt. and Pkts. something with functions similar to those of stress-accent, and that this had much to do with the phonology of the IAVs. We may call this something the syllabic prominence of a word which according to phoneticians comprises three distinct forces—length, stress and pitch. In some languages one of these forces may be more conspicuous than the others, *e.g.* in English stress is more marked. In others length may be more conspicuous as in several Indian languages. Dr. Bloch's remarks about Marāṭhī that it is convenient to regard the regular vowel-changes of quantity and even of quality in that language as depending on a purely quantitative rhythm, fit in quite well with the above notion of syllabic prominence.

Vowel-changes.

§13. Having thus shown the necessity for assuming a stress-accent in Skt. and Pkts. and the place it occupied in the word, it is reasonable that the changes of accented vowels should be treated separately from those of the unaccented.

Vowels in accented Syllables.

§14. The vowel-changes are comparatively more modern than the consonant ones. As we proceed from PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are **ṛ** > **a, i, u, ri-**; (**ḷ** > **ili**); ai > **ē**; **au** > ō, the long vowels becoming short before consonant-groups except in the N. W. Prakrits.[2] Even in Apabh-

(1) To be modified according to the statement about the re-adjustment of the stress-accent mentioned in the last paragraph.
(2) T. Michelson: JAOS, Vol. 31 p. 232.

raṃśa the condition of vowels has remained practically the same as that in Pkts, except in the final position where they have been shortened. But the case is very different when we come to the modern vernaculars. In these the unaccented vowels have suffered terribly. The only force to preserve syllables and consequently vowels was accent. It is, therefore, that vowels in accented syllables in whatever position they may be, have come down unchanged. Here it may be pointed out that an accented syllable is usually closed or intoned in Panjābī, the reason being that the PI intervocalic stops have disappeared or become h, and most of the Panj. intervocalic consonants are the result of PI consonant-groups.

§15. **Examples:—**[1]

a > a : **agg** (agní-) ; **aṭṭh** (aṣṭáu) ; **sapp** (sarpá-) ; **cand**, WP **cann** (candrá-) ; **karnā** (károti) ; **gadhā** (gardabhá-)

ā > ā : **ānḍā** (ānḍá-), **āddā** (ārdrá), **kānnā** (kāṇḍa-), **dākh** (drākṣā), **kānā** (kāṇá-), **namānā** (nirmāna-), WP **nanān** (nánāndā).

i > i : **ikkh** (ikṣú-), **innhan** (indhana-), **pinn** (píṇḍa-), **sikkh** (śíkṣā).

ī > ī : **līkh** (līkṣā), **jī** (jīvá-), **pīṛhā** (pīṭha-), **pīṛ** (píḍā), **bīhī** (vīthikā), WP **hīh** (īṣā́).

u > u : **muṭṭh** (muṣṭí-), **russ**ᵃ**nā** (ruṣyati), **puṛ** (puṭa-), **putt** (putrá), **kukkh** (kukṣí-).

ū > ū : **ūnā** (ūná-), **jūā** (dyūtá), **mūt** (mūtra-), **sūī** (sūcī-), **gūṛhā** (gūḍhá).

ē > ē : **khēt** (kṣḗtra-), **bhēḍ** (bhēḍra-), **ēluā** (ēluka-).

ō > ō : **ōḍ** (ōḍra-), **cōr** (cōrá-), **kōṭṭhā** (kōṣṭha-).

ai > ē : **ēkkā** (aikya), **cēt** (caitra-).

au > ō : **pōttā** (páutra-), **gōrā** (gaurá), **dōhtā** (dauhitra-).

No example has survived in Panjābī containing the PI vowel ḷ.

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(1) The accent mark on PI words represents the musical accent and not the stress.

Vowels in closed Syllables.[1]

§16. Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long, and short ones as short. In this respect Panjābī together with Sindhī, Lahndī and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindī, Gujarātī, Rājasthānī, Marāṭhī, Bengāli etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindī Gujarātī etc., but this time at the cost of shortening the following consonant, so that all distinction of original vowel-length in front of consonant-groups was lost in these dialects.

§17. The absolute length of the Panjābī vowels descended from PI long vowels before consonant-groups obeys the general laws of vowel-length in Panjābī, i. e. they are fully long in syllables closed by a single consonant, a little shorter in open syllables, and still shorter in syllables closed by a long consonant or a group behaving as such.[2] Although the absolute length in the last case is nearly the same or often less than that of the corresponding Panj. vowel occurring in an accented syllable closed by a single consonant and descended from a PI short vowel in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjābī as in several other languages, long vowels are a little closer than their corresponding short ones.

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(1) In Skt. closed syllables were of two kinds—closed by a single consonant and closed by one or more consonants of a group the rest of which formed part of the following syllable. Closed syllables of the first kind occurred in pausa only, and those of the second kind in the interior of a word or sentence. For closed syllables of Panjābī see **Length** in Phonetics.

(2) This is perhaps a universal rule in languages where long consonants exist. For Russian see D. Jones: **Pronunciation of Russian** §§ 746-50.

§18. In the North-Western Prakrits the tendency for shortening long vowels before consonant-groups does not seem to have arisen. At least there is no documentary evidence to show that they ever shortened the long vowels in closed syllables to such an extent as to confuse them with the original short ones. Aśoka's edicts at Mānsehrā and Shāhābāzgaṛhī do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Girnār recension, however, preserves long-vowels before consonant-groups,[1] although, in Gujarātī Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

§19. The preservation of vowel-length before consonant-groups is a regular phenomenon in Panjābī, there being a few exceptions only. A final double consonant following a long vowel is shortened.

Examples:—

a : **satt** (**saptá**), **hatth** (**hásta-**), **kamm** (**kárma-**) **dand** (**dánta-**), **sadd** (**śábda-**) etc.

ā : **kānnā** (**kāṇḍa**), **pāssā** (**pārśvá**), **kāṭh** (**kāṣṭha-**).

i : **sinjᵃnā** (**siñcáti**), **cittā** (**citrá**), **mitt** (**mitrá**.)

ī : **līkh** (**līkṣā**).

u : **suttā** (**suptá-**), **putt** (**putrá-**), **duddh** (**dugdhá-**).

ū : **sūt** (**sūtra-**), **cūnnā** (**cūrṇa-**).

ē : **nēttī** (**nētrī**), **jēṭṭhā** (**jyēṣṭha-**), **khēt** (**kṣétra-**).

ō : **koṭṭhā** (**kōṣṭha**), **cōkkhā** (**cōkṣa-**)

§20. PI **ai au** before consonant-groups are represented by **i**, **u** (or **e**, **o** presumably short) in Pkts., but in Panjābī they appear as long **ē**, **ō**, so in H. Guj.[2] etc. after lengthening of the Pkt. short e, o.

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(1) Michelson: JAOS Vol. 31, pp. 231—34.
(2) Turner: § 37.

ai : **ākkā** (aikya-), **cet** (caitra-)
au : pōttā (páutra-).

§21. Exceptions are of two kinds, (i) those in which an originally long vowel is shortened and (ii) those in which an originally short vowel is lengthened. The first kind seems to have been borrowed in the Pkt. stage, and the second kind in the modern stage from some neighbouring dialect having opposite tendencies, possibly Bãg^{a}ru or vernacular Hindostānī.

(*i*) It is interesting to note that most of the exceptions of first kind have **r** as the first member of the consonant-group that comes after the long vowel.

§22. ā > a : **allā** (*ārdla-), **baddal** (vārdala-), **mang^{a}nā** (mārgati) but **mãg f.** 'parting line of hair' if derived from mārga must be a loan from H. cf. Panj. **magar** 'after' (märga + ra-?), **magghar** (mārgaśira-), **kattak** WP **kattā**, **kattẽ** (kārttika-) **mãihgā** (mahārgha), **baḍḍhī** 'bribe' is from *vārdhika-, **paṭṭhā** 'muscle' if connected with a **vṛddhi** form of pṛṣṭhá; **apnā** (ātmanaḥ) must be a loan from H. cf. WP āpṇā. **Phaggan** (from phálguna-, and not from phālganá-), **amb** (āmra-, the form amra-, also, is found in the kōśas). **bajjanā** (vādyate) may have come from an analogical form * **vadyatē**, cf. nadati: nadyatē, **āṭṭā**, Mul. aṭṭā (Pkt. *aṭṭa-) may be a loan from H. if it is derived from a PI word beginning with short **a** followed by a group r + consonant. cf. Pers. ărd.

§23. ī > i : **tikkhā** (tīkṣṇa-) is rather difficult to explain. No PI word containing ī + r + consonant has been found to exist in Panjābī. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

§24. ū > u: **unn** (ūrṇā), **kūdd^{a}nā** (kūrdati), **kucc** (kūrcá-) **dubb** (dūrvā), **muḍḍh** (mūrdhá), **tunn^{a}nā** (tūrṇa-), WP **kummã** (kūrmá), WP **Pujj^{a}ṇā** (pūryate), WP **punnā** (pūrṇá), **punneã**

(pūrṇimā), WP **ubbhā** (ūrdhvá-), **sujjh** occurring in **Vārā Bhāī Gurdās VI**, 20, 2, a composition in a mixture of Hindī and Panjābī (sūrya-). A considerable number of Skt. words with-**ūr**- including most of those cited above, also, appear with ur- in dictionaries. Other words are **sunnā** (śūnyá-, also śunya-) **rukkhā** (rūkṣá also rukṣa-), **mull** (mūlya).

Seeing the shortening of the PI long vowels before r + consonant-groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are **pāssā**, **cūnnā**, **ḍāḍḍhā**, **gājjar** and **mājnā** or **mānjnā**.

§25. (ii) The second kind of exceptions (words with ā) may have come from vṛddhi form or be recent loans.

a > ā: **ātthan**, **ātthamnā**, **āthnā** (ástana-), **gāggar** (gargarī), **sāg**, **sāngā** (śaṅkú-), **lāṭṭhī** but also **laṭṭh** (*laṭṭhi cf. yaṣṭí-), **bāṭ** 'road,' but **battī** 'wick,' **baṭṭī** 'stone' (vartí- or vártma), **bāg** (valgā), **hātthī** (hastí-), **khāj** (kharju-).

i > ī: **rīṭṭhā** (ariṣṭa-), **nīd**, WP **nīndar** (nidrā), **majīṭh** (mañjiṣṭhā), **jībh** Poṭh. **jibbh** (jihvá), **kīttā**, (kṛtá- by analogy with suttā etc.), **gīṭṭhī** (agniṣṭhá cf. áṅgāra-)

u>ū: **ūncā**, WP **uccā** (ucca-), **pūch**, WP **pucch** (púccha-), **ūṭh**, WP **uṭṭh** (úṣṭra-), **kūhl** (kulyá, cf. kūlya- 'belonging to a bank, **kūlinī** 'river'); **jūṭh**, **jhūṭh** (juṣṭa-) both these words, seem to be loans from H, the idea of **jūṭh** is rather religious, and for **jhūṭh** the regular word in WP is **kūṛ**.

Unexplained changes in accented vowels.

§26. The following are the cases where vowels in accented syllables have undergone a change. Many of them are old and go back to MI., or are shared by the cognate languages also.

a > i : No satisfactory explanation can be given for this change. The Pkt. words in which this change has taken place, appear in their regular form in Panjābī when they survive in it; eg. pakvá- > Pkt. pikka- but Panj **pakkā**, H. *id.*, Guj.

pākũ; áṅgāra- > Pkt. iṃgāla but Panj. ãgeār. pakka- and aṃgāra also occur in Pkts. (Pisch. §§ 101,102.).

injh (áśru-), pijj, WP pajj (if connected with paryaya-), picchā (paśca-) H. pīchā- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭh < pṛṣṭha-; pinjᵃrā (panjara-) H. *id.*, Rāj. pĩjrā, Guj. pãjrā, even Pers. panjar; mijjh (majjá cf. AMg. miṃjā Pisch. §74), Sin. miña. In these words the change a > i may be due to the following palatal just as a > u is due to the presence of u in the following syllable.[1] Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. ciṛā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pãglā; bikk beside bakk (valka-), bingā (vakrá-, Pkt. vaṃka-) H. bīkā, bãkā. Panj. bãk 'a bent oval ornament for ankle must be a loan from H. mirᵃc, WP marᵃc (marica-: *maricya- to account for Panj. c-, cf. vaṇija-: vaṇijya-), hiran (hariṇa-), imlī (amlikā), riṇḍi (ēraṇḍa-). In ginᵃnā (gaṇayati) the original word may be gṛṇāti as suggested by Skt. gaṇayati, Guj. gaṇvũ. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i;[2] e.g. kukkiṛ f., chōhir f. hēkil f. (hēkul m. boar), ranḍiṇ f., vōhiṛ 'etc. All these must have originally ended in ī being feminines.

WP khiddū beside EP khuddō (kanduka-?) cf. Apabh. kindua; Bhavisatta. 8, 5.

Rājasthānī appears to substitute i for a in a number of *tatsamas* or *semi-tatsamas*.[3]

§27. a did not change to ī under any circumstances. Panj. chī beside chē cannot come from Skt. ṣaṭ cf. Pkt. cha. The form chī or chē is probably the result of contraction of a+ī in Pkt. chahiṃ > Apabh. chahī.

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(1) cf. Grierson's remarks that a > i may sometimes be due to a preceding palatal ch. ZDMG Vol. 49 p. 403.

(2) L. S. I. VIII ² p. 250.

(3) L. S. I. IX ²p. 33.

§28. a > u: This change is in most cases due to the influence of u in the following syllable. In Pkts. also, a > u was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). Gujarātī has remained free from this change and also from the change of **a** to **i**.

ungal (aṅgúli-) Guj. **ãgaḷ**; **cunj** (cañcu-) H cõc but Guj. **cãc** ; **ungarnā** (aṅkura-), **sungaṛnā** (saṅkuṭati), **mucch** beside **mass** (śmaśru- cf. Pkt. maṃsu-?) **kunj** also **kanj** 'snake's slough' (kañcuka-) ; **unjal** (añjalí- on the analogy of **aṅguli**-> **ungal**, or from udañjali- ' hollowing the palms and then raising them' cf. Mar. **oṃjaḷ**, **vaṃjaḷ**), **khuddō** (kanduka-?), **pur** beside **par** 'upon' (upari, *uppari > Paj. **uppar**).

This change is specially frequent in Bengālī, and Oṛia.[1] In Lahndī and Kashmīrī dissyllabic words often take **u** in the second syllable due to the influence of the final Apabh. u. Thus Nom. Sing. **kukkuṛ**, **chōhur**, **raṇḍuṇ** 'widower' but Nom. pl. **kukkaṛ**, **chōhar**, **raṇḍaṇ**.[2]

§29. a > ē: Due to a following **h** under definite conditions. See § 75.

a > ē: **bēl** (valli-), **chēj** or **sēj** (śayyā) go back to Pkt. **vĕlla**- and **sĕjjā** (Pisch. §107). **sēllā** 'spear' (śalya-), **chējjā**: H. chajjā is a recent example; for **chē** ' six ' see § 27.

§30. a > aī: (*i*) Due to a following **h** under definite conditions. See §§ 70-71.

(*ii*) In a number of **tatsama** or recent loan words, this change is found in an accented syllable due to a following nasal. Some of these examples are shared by H. and Mar. **Sainkar** (śaṅkara-) ; **baingan**, H. *id.* (vaṅgana-) ; **paintī**, H. pãitīs (Pkt. paṇatīsa), **saintī** H. sãitīs (Pkt. sattatīsa-) ; **pãihaṭ**. H. pãisaṭh (Pkt. paṇasaṭṭhi) ; H. pãitālīs, sãitālīs, but Panj. **pantālī**, **santālī** (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in **saintī**, **santālī** is perhaps due to analogy of painti, pantālī. WP **painc** but EP **panc**, H. *id.* ' arbitrator'; W P saincā but

1. Grierson: ZDMG Vol. 49 p. 403.
2. L. S. I. VIII[1] p. 253.

E P. **sancā** 'mould,' WP. **painchī** but EP **panchī** 'bird,' WP **kaiṇṭhā** but EP **kaṇṭhā** 'necklace'; Poṭh. **gãidhlā** but EP **gãdhlā** 'muddy'; WP **bãissarī** but EP **bansarī** 'flute'; WP **kainc^{a}nī** but EP **kanc^{a}nī** 'dancing girl'; H. **gãiḍā** (gaṇḍaka-), Mar. **mãid** (manda-, Bloch § 58).

In the Panj. word **aincī** from Eng. inch, **i** has become **ai**.

§31. It may be interesting to point out that final **a** in the names of the Hindī letters **क, ख** etc., is often pronounced as diphthong **ai** or [æ] in Panjābī, thus **kai, khai** or [**kæ, khæ**] etc. Another tendency is to pronounce it long, thus **kā, khā**, etc., this of course is necessary because Panjābī words do not end in short vowels except final **ə**.

§32. **a > au**: (*i*) Due to a following **h** under certain conditions. See § 72.

(*ii*) Due to a following nasal as in **a > ai** like which this, also, is more frequent in WP and is confined to *tatsamas* or loans. **caumpā** (campa-), EP **baunsī, bansī** beside **bainsī** (vaṃśá), EP **kant**, WP **kaunt** (kānta-); EP **saklamp**; WP **saklaump** (saṅkalpa-).

§33. **i > u** : This again is due to umlaut, *i. e.*, the influence of an **u** in the following syllable, and is very rare. **bund** beside **bind** (bindú-), **nuccaṛnā** beside WP **niccaṛnā** (*niccuṛnā, intransitive of nacōṛnā < niścōtati). **sungh^{a}nā**) (śiṅghati) comes perhaps from * **śṛṅkhati** cf. Wackern §146.

§34. **i > e**: Due to a following **h** under certain conditions. See §76.

i > ē: According to Pkt. grammarians, i, u often become **e, o** before consonant-groups (Pischel § 119). Such words are more properly to be derived from Vṛddi-forms (Bloch § 80). **kēssū** (kiṃśuka- : kaiṃśuka-), **nēmbū** (nimbūka-: naimbuka-), **sēm** (śimbā : śaimbya-), **sēṭh** 'expressed sugarcane' (śiṣṭa-: *śaiṣṭa-) cf. H. sīṭh, Mar. śīṭ.

§35. **ī > ē**: The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §§115, 122). In **Panjābī** two examples have survived which are, also, shared by other IAVs.

As to **khēlnā, khēḍnā (krīḍati)**, it is probable that there were two separate roots √**krīḍ** and √**khēl** in PI which were confused with each other in Pkts. (cf. Pischel §122).

bahēṛā (vibhītaka-). Pischel §115 quotes bahēṭaka as found in **Vaijayantī** 59, and **vahēdaka** in **Böhtlingk**. Evidently the form in which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. **vibhēlaē** points to **vibhēdakaḥ** (Pisch. § 121, Bloch § 80).

§36. **u > a**: Only one example has been found in which an accented **u** has changed to **a**, WP **appaṛnā** beside **uppaṛnā (utpatati)**. In **maulnā** 'to blossom' the change goes back to Pkt. (mukula-> **maüla**-Pisch. §123) where it is regular. cf. Pkt. **maü-** < **mṛdu**.

§37. **ū > i**: **siūnā, seōnā** (svarṇa-: **suvárṇa**-:*sivarṇa-).

§38. **ū > ō**: Like i > ē, this change, too, noticed by Pkt. grammarians can be explained by **vṛddhi** forms (Pischel § 125, Bloch 80). **pōnnā** (puṇḍra : pauṇḍra-), **pōkkhar** (pūṣkara-pauṣkara-), **pōl** (pūlya- *paulya-). **mōtthā** (mustā: *mausta-), **kōṛh**(kuṣṭha-: *kauṣṭha-, cf. Pa. **kōṭha**), **mōklā** (J. Skt. mutkala-: *mautkala-), **ṭhōhlū**, Mul. **ṭhōhl** (sthū'á-: sthaulya-). **pōtthā** (pustaka- : *paustaka-) really comes from Pehl. **pušt** 'skin' connected with PI **pṛṣṭha-** (**Grundriss Irānisch** Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39. **ē > ī**: as in **rīn** beside **rēn** (rēṇu-).

§40. **ō > ū**: as in **jūn** 'birth past or future' (yōni-).

VOWELS IN UNACCENTED SYLLABLES.

Treatment of the final syllable.

§41. The final syllable of a PI word has remained in an unstable condition throughout its development down to the mordern times in consequence of which it has been undergoing a gradual and constant decay. In the earliest stage a PI word in its inflected form could end in a vowel or a consonant. By the time of Pāli and **Aśoka**, all final consonants had disappeared leaving no trace except **-n** after a short vowel and **-m** which became anusvāra. What was in PI devāḥ, devān, dēvāt, dēvam, tasmin, kurvan, bharēt, etc., became in Pāli dēvā, dēvā, dēvā, dēvaṃ, tassiṃ, kuvvaṃ, bharē etc., respectively. The Pkt. forms **parisā** (pariṣat), **maṇaṃ (manaḥ)** etc., are not the cases of lengthening a vowel after the elision of a final consonant, or of changing the final consonant into anusvāra, but are due to the further addition of case terminations so that they may look like inflected forms of the most common types.

§42. Although the final vowels held their position much longer than the consonants, yet several cases of preference for a short vowel are noticeable in Skt. in its transition from Vēdic, *e.g.* RV **yátrā**, **tátrā**, **átrā**, **kútrā** are handed down in Skt. as yatra, tatra, atra, kutra only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel § 113).

The final anusvāra often becomes the nasalisation of the preceding vowel. Hundreds of such cases can be quoted from AMg. and other Pkts.

§43. As we pass from Pkts. to Apabh. we find that the final vowels have once more been shortened. Here the words end in vowels only, usually short, pure or nasal.

§44. In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh- gharu, phalu etc., become Panj. H. **ghar, phal,** Guj. Mar. ghar, phaḷ, etc. The final vowel after another vowel

coalesced with the latter to form a single long vowel, thus Apabh. ghōḍaü, māliü become Panj. H. **ghōṛā, mālī**, Guj. Rāj. ghōṛō or ghōḍō, mālī. The languages which retain the final short vowel after consonants are Sindhī and Bihārī. Panjābī belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole, its effect is not so distinct as in Sindhī.

§**45.** The decay of the final syllable is a striking phenomenon of the languages of the Indo-Iranian branch. "Numerous examples of reduction and loss in the Middle and New Indo-Iranian dialects of the final syllable existing in the Old Indo-Iranian languages may be gathered from almost every page of the book"—Louis Gray's **Indo-Iranian Phonology.** (§ 961).

§**46.** A potent factor in the decay of syllables as seen in the more recent stages of the Indo-Aryan vernaculars (esp. H. Panj. Guj.) has been the absence of stress-accent on those syllables. The final syllable has always remained unaccented, and hence the gradual decay in its transition from one generation to the other.

§**47.** For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; *viz.*, the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

§**48.** As mentioned above, Pkt. words could end in a vowel, short or long, or in **anusvāra** preceded by a short vowel only. In Apabh. the long vowels were shortened and the **anusvāra** was

changed into the nasality of the preceding vowel. In Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

	Skt.	Pkt.	Apabh.	Panj.
Pkt. -a	kara	kara	kara	**kar**
	páñca	paṃca	paṃca	**panj**
	saptá	satta	satta	**satt**
Pkt. -ā	mūrdhā́	muddhā	muddha	**muḍḍh**
		(*Bhavisatta. 167, 4*)		
	ātmā	appā [Panj Pkt. *āppā]	—	**āp**
	lajjā	lajjā	lajja	**lajj**
	jáṅghā	jaṃghā	jaṃgha (Bh. 77, 2)	**jaṅgh**
Pkt. -i	upari	uvari cf. AMg. uppiṃ	—	**uppar**
Pkt. -ī	agníḥ	aggī	aggi	**agg**
	kukṣíḥ	cf. [kucchī	kucchi]	**kukkh**
	bhaginī	bhaiṇī	vahiṇi (Bh. 309, 4)	**bhain**
Pkt. -u	**ikṣúḥ**	*ikkhū, cf. ucchū	—	**ikkh**
Pkt. -ū	vidyut	vijjū	vijju	**bijj**
	śvaśrū́ḥ	sassū	sassu	**sass**
Pkt. -ē	krōḍé	kōḍē	—	**kōl**
	pārśvé	passē (Panj. Pkt. *pāssē)	passĕ	**pās**
Pkt. -ō	putráḥ	puttō	puttu	**putt**
	bālaḥ	bālō	bālu	**bāl**
Pkt. -aṃ	phálam	phalaṃ	phalā	**phal**
Pkt, -iṃ	ákṣi	[acchiṃ]	[acchi] (Bh.)	**akkh**
Pkt. -uṃ	áśru	aṃsuṃ	—	**injh**, WP. **anjh.**

§50. From the pronouns of the first and second persons plural, asmē, *tuṣmē, we should expect Panj. *as[s], *tus[s] through *assē, *tussē; but actually we get **asī̃, tusī̃**, or **asã̃, tusã̃.** The **ī̃** in the fist pair seems to represent the instrumental case termination because after them the agent sign nē is not used. The -**ã̃** in **asã̃, tusã̃** seems to be the regular oblique plural termination added to as[s], tus[s], on the analogy of nouns. These forms could not have come from asmān, *tuṣmāṇ, for they, too, should have given as[s], tus[s] through * assā, *tussā. The conjecture that **ã̃** in **asã̃, tusã̃,** is an oblique plural termination is strengthened by the fact that the agent sign nē can be optionally used after them. Before other postpositions like **nũ, dā, tõ** etc. **asã̃, tusã̃** (and not **asī̃, tusī̃**) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus **ásã̃ nē, ásã̃ dā, tásã̃ nũ.** But when accented on the second syllable they are pronounced as one word with the postpositions. In this the nasalisation of -**ã̃** is taken away, the initial a- of **asã̃** omitted, and the -s- of **tusã̃** changed into -h- which then is shifted to **t.** The postposition **dā** becomes **ḍā.** The change of s > h and the omission of a- are optional in Mājhī.

Vowels in non-final (unaccented) syllables.

§51. Preaccentual.

(a) When the syllable was initial and consisted of a vowel alone, it was reduced to a neutral vowel, which in some cases regularly and in others optionally disappeared. But **u** in dialects other than Poādhī tends to maintain its **u** quality however short it may become.

a: **gūṭṭhā,** (aṅgúṣṭha-); **nhērā,** WP **hanērā** also (* andhakara-); **rīṭṭhā** WP **harīṭṭhā** (áriṣṭa-); **khāṛā, akhāṛā** (akṣavāṭa-); **bacc,** WP **vaṇc** (ápatya-), the a- must have lost very early, **baccā** is from Pers. **bacca** as shown by b- in WP.; **dhaun** (árdha+māna-); **nāj, aṇāj** (annádya-); **gahã̃, agahã̃** (**ágra** + ?); **hun** (adhunā).

The dropping of **a**- in **asā̃** has already been spoken of. **maus** amāvāsyā) may be a loan, or -m- has been preserved through the loss of **a**- before the change -m->- (v̆). **dhauncā** (ardha-pañcama-) is a loan because of-ñc->nc.

§52. ā: **Hāṛh** (Āṣāḍha-). The Ḍōgrī pronunciation of this word is peculier, something like ahāṛ [ʔ,ɑ:ṛ]. WP **akhāṇ** (ākhyāna-). More cases can be cited from Persian loanwords, *e.g.*, **rām** or **arām** (ārām); **bāj, abāj** (āvāz); **sān, asán**, (āsān) etc.

§53. **i**: For **i** also one has to look to Persian loans. **lāj, alāj** ('ilāj); **nām, anām** (in'ām) etc.

ī: **amān**, vul. **mān** (Pers. īmān); **asāī**, vul. **sāī** (Pers. 'īsā+ī).

§54. **u**: **utahā̃** or **tahā̃** (ut+?); **utārnā**, Poādhī **tārnā**, **atārnā** (uttārayati); **uṭhaunā**, Poā. **ṭhaunā**. **aṭhaunā** (utthāpayati). In **baṭnā**, WP **vaṭṇā** (udvartana-) the loss of **u** must have taken place before the shift of accent. cf. H. úbṭan. Similar may be the case with **bakkhar** (upaskara-), **baiṭhnā** (upaviśati) and **baiṭṭhā** (upaviṣṭa-).

§55. ē: ē was first reduced to **e** or **i**, and then became neutral vowel (or was lost) **rinḍ** or **arinḍ** (ēraṇḍa-), **geārā̃** (ékādaśa cf. H. igyārah, Guj. agyār), **kattī** (ēkatriṃśat). Similarly the words for 41, 51, 61, 71, 81, 91, 101 are pronounced without and sometimes with the neutral vowel. Other compounds of ēka, also, lose the ē-, *e.g.*, **kaṭṭhā**- (ekasthá), kallā (Pkt. ekkalla-).

§56. (*b*) When an unaccented vowel comes after a consonant, the same thing happens, *viz*, it is reduced to a neutral vowel which may disappear but still leaves the impression of a vowel owing to the explosion of the consonant. The remark about **u** applies here also. The change u > a takes place if the next syllable contains ō or ū but not otherwise. Examples illustrating this rule will be found under **u**:

§57. **a**: **takhān** (takṣāṇa-), **phalāh** (palāśá).

ā: **jamāī** (jā́mātṛka-) where -m- is of secondary origin; WP **bhaṇẽã** (bhāginēya). In Pers. loanwords *e.g.* **bajār** (bāzār,).

§58. **i**: WP and Poṭh. preserve the **i** unchanged.

basāh, WP **visāh** (viśvāsa-); **naputtā**, WP **niputtā** (niṣ-putra-); **nasaṅg**, WP. **nisaṅg** (niśśaṅka-).

ī: **narōā** (nīrōga-), **lalārī** (nīla+kāra-), cf. Pers. nīlkār; nīlgar which gives Panj. **līlgar**.

§59. **u**: **purānā** or **parānā** (purāṇá), **dukān**, Poā. dakān (Pers. dukān).

ū: tulāī (**tūla** + ?)

§60. (i) Unaccented **i**, **ī**, ē become **e** before [h]-ā, [h]-ō, but a closer **i** before **ū**.

peārā (priyakāra-), **seāl** (**śītakāla-**), **keārā** (kēdāra-), **beāh** vivāha-), **dehāṛā** (divasa- cf. Mar. dīs), **tehāeā** (*tṛṣāyita-), but **jiūn** (jīvana-), **neõdā** but **niũdā** (nimantra-), **gheō** WP **ghiū** (ghṛtá-), **pēo** WP. **piū** (pitā́).

§61. (ii) ŭ, ŏ followed by **a** syllable containing **u**, **ū** or ō become **a**.

damũhī (Panj. dō+mũh+ī); **dasūttī** (Panj. dō+**sūt** + ī); **kaputt** (kuputra-), **kasūttā** (*kusūtra-) **cakōr** (Paj. cu + kōr standing perhaps for kōn < **kōṇa-**); **cakhūnjā** (Paj. cu + **khūnjā**); **kabōl** (Paj. ku + bōl).

§62. (iii) ŭ, ŏ followed by a syllable containing ă, ĭ, ĕ become **u**.

kuḍhabā (Panj. ku + ḍhab +-ā); **dutahī** (Paj. dō + taih +-ī); **dutārā** (Panj. dō + tār + ā); **cuphērē** (Paj. cu + phēr + ē); **kunīt** (Panj. ku + nīt); **kurīt** (Paj. ku + rit); **dusērā** (Paj. do + sēr + ā); **kunãũ** (Panj. ku + nãu), **nukīlā** (Pers. nōkīla), **kuhāṛā** etc.

§63. The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal

and verbal derivation when the shift of accent brings about this condition.

chóṭṭā: **chuṭáī**, **níkkā**: WP **nakérā**, **pílā** 'yellow': **paláttan** 'yellowness' **káuṛā**: **kuṛáttan**; **bíkkhar**: **bakhér**, **nígghar**: **naghár**, **jím**: **jamá**, **sím**: **samá**, **bíj**: **bajá**, **tól** : **tulá**, **khéhl**: **khalhā** etc.

§64. **Post-accentual.**—A short vowel (a, i, u) after an accented syllable is (i) reduced to a neutral vowel, (ii) but is altogether omitted if the accented syllable of the resulting word is closed by a short or single consonant.

(i) **káṅgan** (kaṅkana-), **cánnan** (candana-), **kájjal** (kajjala-), **kápp^{a}ṛā** (karpaṭa-), **cíbbhaṛ-** (cirbhaṭa-), **dákkhan** (dakṣiṇa-) **sátthal** (sákthi), **mának** (māṇikya-), **títtar** (tittirá-), **úkkarnā** (utkirati), **báiran** (vairiṇī), **mállan** (mālinī), **bánaj** (vaṇijya-); WP **pábbaṇ** (padminī), **mírac**, WP **márac** (marica-* maricya-) **úggarnā** (udgurati), **kúṛam** (kuṭumba-), **kúkkaṛ** (kukkuṭá), **lākkaṛ** (lakuṭa- : *lakkuṭa-), **súrāg** (suruṅgā), **phággan** (phálguna-), **gúggal** (gúlgalk,) **úngal** (aṅgúli-), **kánganī** (kaṅgunī), **takk^{a}lā** (tarku-).

§65. (ii) **tírchā** (tiraścá-), **pútlā** (puttala-), **khúrpā** (kṣurapra-) **dóhtā** (dauhitra-), **háhldī** (haridrā), **dhártī** (dháritrī); **bíjlī** (vidyut), **páslī** but also **pássalī** (párśu-).

§66. Of dissyllabic words whose scheme is ⏑ ⏑ where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation ⏑ ⏑ i. e. with the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the vowels than where a stop comes between them.

ban^{a}t or **bant^a** 'structure,' **camak** or **camk^a** 'brilliance', **dhar^{a}t** or **dhart^a** 'earth', **bhal^{a}k** or **bhalk^a** 'to-morrow', **mas^{a}k** or **mask^a** 'water skin', **ṭaih^{a}l** or **ṭaihl^a** 'service etc.; with stops : **bhag^{a}t** or **bhagt^a** 'devotee,' **nag^{a}d** or **nagd^a** 'cash',

§67. Long vowels as a rule do not come after accented syllables except in final position, e. g., **kálā**, **gádhā** **caṛhāī** etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e. g., parīkṣā > parikkhā > **parakh**; nirīkṣā > nirikkhā > **nirakh**; harītaki-> E. P. **haraṛ**, WP **harīṛ**.

Effects of *h* on vowels.

§68. It is a curious fact that the presence of an *h* in the immediate vicinity of a vowel brings about important changes in its pronunciation. These changes may be studied under two heads (i) changes in timbre and (ii) changes in pitch. The first kind of changes, spread over a wide area—Panjābī, Sindhī, Gujarātī, Hindī, Paiśāca, and Persian, are accompanied in Panjābī simultaneously by tone-effects also, except in E P when *h* is intervocalic.

§69. In Mod. Persian what is denoted by *fath* (i.e. *a* in the Native Script) is actually pronounced **e** before an *h*, thus the word in native spelling *mahr* is pronounced *mehr* 'kindness'; **ka**[*h*], **ke**[*h*] 'that'; **ca**[*h*], **ce**[*h*] 'what' etc. In these cases, however, the **a** i. e. the *fath* goes to Pehl. **i**.[1] In Gujarātī the whole group **ah** becomes ē [2]. The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.[3] The Panjābī changes are very similar to those of Hindustānī with a few differences. The *h*, if final or followed by a consonant, shades off into the high tone, while in an intervocalic position it may (in WP) or may not do so (in EP). For Sindhī see L. S. I. VIII[1] p. 22.

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(1) **Grundriss der Irānischen Philologie**: I. pt. 2, p. 21, § 3, 4. Cf. Sten Konow: J.R.A.S. 1911 p. 5.

(2) Grierson: **Phonology**, Z.D.M.G. Vol. 49, p. 409. Turner: "**The *e* and *o* vowels in Gujarātī**", §11 (vi) b.

(3) Bulletin of the School of Oriental Studies: II. p. 545.

§70. (*i*) An accented *a* followed by an *h* which is either final or followed by a consonant is pronounced *ai* at a higher tone, the *h* itself becoming silent. In the Gurmukhī script, an *i* is added to the *h*. [1].

kaih, spelt in Gurmukhī kahi (kathaya, Pkt. kahēhi),
baih, „ „ bahi, (vaha, Pkt. vahahi ?)
kaihnā „ „ kahinā, (kathana-)
jaihmat „ „ jahimat (Pers. zahmat).

§71. (*ii*) If the *h* is followed by a short *a*, the *a* before *h* changes to *ai*, but the tone-effect does not take place. **kaihan**, Gur. **kahin** (kathana-) but also **kaihn** [kʌɛn], **kaihar**, Gur. **kahir** (Pers. qahr) also **kaihr** [kʌɛr.]

§72. (*iii*) An accented *a* may also be pronounced as *au* before an *h* under the same conditions as in (*i*) and (*ii*) above. In the Gurmukhī script, *u* is added to the *h*.

pauh, Gur. script **pahu**, (prabhá) also **paih.**
kauh, „ „ **kahu**, (kathaya, Pkt. kahasu, kahahu) also **kaih.**
rauh, „ „ **rahu**, (rásaḥ, Pkt. rasō) beside **raih.**
naũh, „ „ **nahũ**, (nakháḥ, Pkt. nahō), beside **nẽih.**
pauhar, „ „ **pahur** (prahara-) also **paihar, paihr, pauhr**
bauhᵃt, „ „ bahut (bahutva-).

Note that in Persian loanwords *a* before *h* does not change into *au*.

§73. In the *tadbhava* words the changes **a** > **ai** and **a** > **au** before an *h* are probably due to epenthesis, for there was an **i** or **u** after *h* in almost all cases. Moreover these changes must have taken place before the elision of the final **i, u,** and when the *h* had turned into a tone, the two vowels naturally resulted

(1) Beames I p. 131, Grierson; **Phonology**, Z.D.M.G. Vol. 49 p. 402.

into a diphthong; thus, Pkt. kahēhi > **kaih** [kʌ̂ɛ]; Pkt. raso > Apabh. rasu > old Panj. ***rahu** > **rauh** [rʌ̂o].

§74. The two alternative pronunciations of one and the same word with **ai** and **au** are perhaps due to confusion of different forms, thus

rasō > **rauh**, rasēna or rasaiḥ > **raih**
nakhō > **naũh**, nakhēna or nakhaiḥ > **nãih**.

At first these pronunciations were used for different cases of the same word; later one form was used for all the cases. This phenomenon may have been dialectal, *i.e.*, one dialect chose **ai** for all cases and the other **au**. Subsequently borrowing took place, and hence both the pronunciations are found in one and the same dialect.

§75. (*iv*) An accented *a* before *h* which is followed by ā or ī is optionally pronounced as **e** or **ai**; thus:—

sahā, sehā or **saihā** (**śaśá**[ka]-)
pahā, pehā or **paihā** (patha-)
gahā, gehā or **gaihā** (graha-)
kahī, kehī or **kaihī** cf. H. **kasī, kassī**
nahī, nehī or **naihī** cf. H. **nahī**.

The **ai** pronunciation before ī is peculiar to **Doābī** of the Hoshiārpur district.

This change, also, was perhaps originally due to the presence of an **i** in the next syllable, *e g.* in **kehā** (**kathita-**), **rehā** (**rahita-**); **pehā** (**pathi-**); and later was extended analogically.

§76. (*v*) Accented **i**, **u** are pronounced ē, ō before *h* as in (*i*) and (*ii*).

bēh (**víṣa-**), WP **bhēh** (**bísa-**), [K] **tēh** (**tṛṣā**), [K] **kēh-** (**kasya** cf. H. **kis**), similarly **jēh-**, **ēh**. **tōh** (**tuṣa-**), **khōh** (**kṣudhā**), **bhō**[h] (**busá-**), **mōhrī** (**mukhara-**), **mōhlā** (**músala-**). For similar phenomena in Persian, see **Grundriss der Iranischen Philologie**: I. pt 2, p. 25 § 5; p. 30 § 5.

§77. (*vi*) In a few cases accented a, i, u are lengthened before a final *h*. bāh, WP. vāh (vaśā), tīh (tṛṣā), nũh (snuṣā).

§78. (*vii*) In some words accented ē, ō are pronounced ī, ū before *h*. mĩh (māgha-) līh (lākhā), pĩhg or pĩgh, (prēṅkhā) H. sīṛhī- (śrēḍhi-) pũjhnā or pũhjnā (prōñchati cf. Pkt. puṃchai but H. põchnā); sūh 'news' (*śōdhi cf. bōdhi) sūhnī (śōdhanī), sūhā (śobha-), kūhnī or kōhnī (kaphoni-). The changes ē > ī and ō > ū and inversely ī > ē and ū > ō are fairly common in Doābī of the Jālandhar and Hoshiārpur districts.

§79. **Tonic effects of *h* on vowels.**

The important changes which an *h*, whether standing alone or forming part of the voiced (and not of the voiceless) aspirates, brings about in a neighbouring vowel had long been a puzzle to the students and speakers of Panjābī till Dr. Grahame Bailey discovered their true nature *viz.*, that they consisted in altering the pitch of the vowel, technically called tones[1]. People, no doubt, had been conscious of the peculiar way in which the so-called voiced aspirates of the Gurmukhī script were pronounced by them. Tradition has it that Mahārājā Ranjīt Singh used this peculiar pronunciation as a test to detect the Hindostan (*i.e.* U. P.) people entering the Panjāb without a permit. For foreigners, Indians or others, it is very difficult to acquire this pronunciation. Hence the Panjābīs often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

§80. The early European scholars could not discover wherein the peculiarity of this pronunciation lay. The Ludhiana Missionaries who brought out a grammar and a dictionary of Panjābī in 1850—54[2], speak of the Panjābī sounds represented by the

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(1) **Panjābī manual**: 1912 pp. xvi-xvii; **Panjābī Phonetic Reader**: 1914 p. xv; **Linguistic Studies from the Himalayas**: 1915 pp. ix-xii and *passim*.

(2) **Panjābī Grammar** by J. Newton, Ludhiana 1851, two subsequent editions. **Panjābī Dictionary** by Janvier, Ludhiana 1854.

Gurmukhī letters ਘ 'gha,' ਝ 'jha,' ਢ 'ḍha' etc. as merely aspirated forms of ਗ 'ga', ਜ 'ja', ਡ 'ḍa', etc.

In 1859 John Beames noticed that the Panjābī pronunciation of **मझ majh** 'a buffalo cow' did not exactly conform to its spelling[1]. He thought, "it might be represented by *meyh*, a very palatal *y* aspirated; perhaps in German by **möch**, or rather with a medial sound corresponding to the tenuis **ch**." As the observation was made at Gujrāt and Jehlam where the tones exist in their usual varieties, the **j** was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked "that *h* is very lightly sounded and is often entirely inaudible (*e.g.* **kihā, rihā** are pronounced **kiā riā**). At other times it serves to lengthen the sound of the preceding vowel (*e.g.* **bihlā** or **wihlā** pronounced **bēlā** or **vēlā**)".[2] Evidently it is a case of high tone which has baffled the author. Twenty years later. P. J. Fagan wrote, "But aspirate sonants are pronounced like surds, *e.g.*, **ghar** 'house' sounds very like **khar, Bhaṭṭī** like Phaṭṭī, Dhārīwāl like Thārīwāl".[3] If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to Panjābī which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among Indian writers, Bāwā Budh Singh notes that the Nāgarī letters भ 'bha', ध 'dha' etc. were not suitable to represent the Panjābī sounds "produced in the throat".[4]

§81. Independently of the Rev. T. G. Bailey, I found in November 1912 that when Ludhiānī was transcribed in Nāgarī

(1) **Comparative Grammar** I p. 71.

(2) Simplified Panjābī Grammar in Trübner's Collection of Simplified Grammars, 1889, p. 7.

(3) Gazetteer of the Hissar District. 1908 p. 68.

(4) **Hans Cōg**: (Gurmukhī) 1914 p. 13 "Panjābī sangh viccō̃ jō̃ awāj nikkaldī hai, usnū̃ dassaṇ laī ध, भ ād dī śakal kāfī nahī̃ sī."

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in **ghar, bagheāṛ** and **bāgh** which in Phonetic script represent **kʌʌr, bəgĕ.ɑ:ɽ″** and **bâ:g** respectively. Discussing them with Principal Woolner, I came to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in *alāp* (solfaing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

§82. The tones cover a much larger area than has been mentioned by the Rev. T. G. Bailey. In fact they stretch right upto the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rohtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rawalpindī, and the Ḍogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.[1] Dr. Bailey has noted the existence of tones in some of the Pahāṛī dialects and in Ṣiṇā (JRAS 1921, pp. 469-70) although Col. Lorimer doubts their existence in the latter (JRAS 1924 p. 206).

§83. Dialects differ as regards the effects of an initial or intervocalic *h* on vowels, as regards the devoicing of the initial stop left in place of a voiced aspirate after its *h* has been changed into a tone, and also as regards the kind of the tone produced by the *h* of a voiced aspirate. Examples of these various effects are found in Dr. Bailey's **Linguistic Studies from the Himalayas**, 1915 pp. ix-xii and *passim*. Possibly there are minute differences in the total rise and fall of the pitch as well.

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(1) This statement rests partly on the personal observations which I made on the spot in my trips undertaken on behalf of the Panjab University to collect material for a Panjābī Dictionary, and partly on observation of the pronunciation of persons coming from these districts.

§84. In Ludhiānī these effects of *h* are as follows:—

(1) Initial single *h* of whatever origin is unvoiced (*i.e.* is of the same quality as h in kh, ch etc), and, therefore, has no effect on its neighbouring vowel; thus **hatth** [hʌt:h], Wazīrābādī [ɦ꜀ʌt:h], (hasta-); **hakk** [hʌk:] Wazīr. [ɦ꜀ʌk:] (Pers. **haqq**), **harān** [hərɑ:n], Waz. [ɦ꜀ərɑ:n] (Pers. ḥairān); hōṭal [hōṭəl] Waz. [ɦoṭəl] (Eng. hotel).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, **luhār** [luhɑ:r], W P [lʊ꜀ɑ:r] (lōhakāra); **kahānī** [kəhani] W P [k꜀ɑ̃ṇɪ] (Pres. **kahānī**); Ludhiana people pronounce the English word *behind* as [bɪhɑ ṇd] while Wazīrābād people pronounce it as [bi꜀ɑ̃ṇd]. **lōhā** [lōhɑ or lôɑ] (lōhá-), **lāhā** [lahɑ or lâɑ] (lābha-)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; **khōh** [khô:] (**kṣudhā**), **sōhnā** [sônɑ] (śōbhana-); **rāh** [râ] (Pers. **rāh**), **rāhdārī** [râdari] (Pers. **rāhdārī**).

§87 (4) An *h* forming part of the MI voiced aspirates together with the groups **ṇh, mh,** or of Mod. Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the *h*, or lowering its pitch if it follows the *h*; *e.g.* **bāgh** [bâ:g] (vyāghrá-), **sánjh** [sʌ̃nɟ] (sandhyā́); **madhānī** [mənd꜀ɑ:ni] (manthāna-).

§88. (5) But the voiced aspirated stops lose their voice also besides the *h* when they come at the beginning of a word; thus **ghar** [k꜀ʌr] (ghara-), **dhār** [t꜀ɑ:r] (dhā́rā) etc.

§89. A stop in the interior of a word resulting from a voiced aspirate that has changed its *h* into a tone is not devoiced as it is in the initial position. But there are a few exceptions to it:—

(*i*) If the element preceding the voiced stop is of the nature of a prefix, the resulting stop is devoiced, *e.g.* **adhāram** [ə't꜀ʌrəm]

(adharma-), **kudhárəm** [kʊ'tʿʌrəm] (**kudharma**)- Similarly in **kudhān** [kʊ'tʿɑ:n], **abhāggā** [ə'pʿɑg : ɑ], **nirbhāg** [nɪr'pʿɑ:g], **nabhāg** [nə'pʿɑ:g], **kuḍhabā** [kʊ'ṭʿʌbɑ], **naḍhāl** [nə'ṭɪɑ:l]. Evidently these words are of late origin and not regular *tadbhavas* for as such they should have appeared as ***áham** or ***hamm**, ***kúham** etc. In **pardhān** [pər'dʿɑ:n], **parbhāt** [pər'bʿɑ:t], the stop is not devoiced because here **par-** does not sound as a prefix, the words **dhān** and **bhāt** not being in use in the allied sense in **Panjābī**.

§**90.** (*ii*) In the following words the stop has been devoiced, perhaps because the accent was equally divided, and hence each part appeared as a separate word: **kirtghan** [kɪrtəkʿʌn], **biccghār** or **bicghār** [bɪc:əkʿɑ:r, bɪckʿɑ:r], **bhasbhasā** [pʿʌspʿʌsɑ] **dhurdhurī** ,[tʿurtʿuri].

§**91.** In words with syllabic scheme ⌣–́ (⌣ ⌣) if any of the first two syllables has a low-tone vowel, it shifts to or affects the other also. Thus,

dhakánā [tʿəkana, təkʿána, or tʿəkʿána],
bhukánā [pʿukana, pukʿana or pʿukʿana]
ghaṭánā [kʿəṭana, kəṭʿana or kʿəṭʿana]
paṛhái [pʿəṛai pəṛʿai, or pʿəṛʿai]
kaḍhái [kʿəḍái, kəḍʿai, or kʿəḍʿai]
bharjái [pʿərJai, pərjʿái or pʿərjʿai].

§**92.** In verbs which have a high-tone vowel followed by a voiceless stop, the high-tone becomes level in its transitive or causal form:—

paũhcnā [pʌ̃ɔ̃cna] : **pucānā** [pucana]
baihknā [bʌ̂ɛkna] : **bakānā** [bəkana].

§**93.** As to the origin of **Panjābī** tones, nothing more can be added to what has already been written by Dr. F. W. Thomas[1] and Prof. Jules Bloch[2].

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(1) Bulletin of the School of Oriental Studies, II, p. 829.
(2) Mélanges Vendryes: pp. 57-67.

Treatment of ṛ (ऋ).

§94. The exact pronunciation of ṛ is not known. At the present day it is pronounced as ri by North Indians and as ru by Marāṭhas and Southerners. The ancient Indian phoneticians describe it variously. Pāṇini calls it *mūrdhanya*, probably because he saw its cerebralising effects in the speech of his day. The Atharvaveda Prātiśākhya (I. 20) regards it as *jihvāmūlīya* which, according to Whitney, refers, perhaps, to the uvular articulation, just as there are two varieties of r- sound —alveolar and uvular. Possibly this difference of pronunciation is responsible for the different development of the sound in the subsequent history of Indo-Aryan.

§95. An examination of the various treatments of ṛ in Aśokan inscriptions has led M. Bloch to the conclusion that ṛ>a was the regular development in the South-west, while ṛ>i in the North and East. ṛ>u is almost always due to the neighbourhood of a labial sound.[1] All these three treatments are found even in the RV. ṛ>i seems to be predominent in Panjābī.

§96. (1) ṛ>a (for Vedic see Wackern. §9, for Pkts. Pisch. §49). **nacc^{a}nā** H. nācnā (**nṛ'tyati**) goes back to Pkt. naccaï, perhaps a contamination of Pkt. *niccaï and naḍaï. **nāc** must be a loan from H. **bāḍḍhī**, WP **vāḍḍhī** 'bribe' (**vṛddhi-**) may have come from ***vārdhika**. **ḍāḍḍhā** usually derived from **dṛḍha**, should be connected with **dārḍhya-** cf. AMg. **daḍḍha-**. **maṭṭhā** 'slow' (**mṛṣṭa**) cf. Pāïyalacchī मट्ठं 'inert मृश्+त Index. The word also occurs in Deśīnāmamāla. **maṭṭhā** 'fritter, cracker', (**mṛṣṭa-**) cf. AMg. **maṭṭha-** 'rubbed'. **maṭhā**, 'curd' may come from **mṛṣṭa-** or **mathrá-**, **mathná-** 'shaken', the **-ṭṭh-** is shortened perhaps through influence of Hindī. **sangal, sungal** (**śṛṅkhalā**), **-ṅkh->-ṅk-** goes back to Pkt.

§97. (2) ṛ>i (for Vedic see Wackern. §16, for Pkts. Pisch. §50), **gijjh^{a}nā** (**gṛdhyati**), **giddh** (**gṛ'dhra-**), **tin** (**tṛ'ṇa-**), **tīh**

(1) La langue Marathe §31.

(tṛṣā), sing (śṛṅga-), diss^{a}nā (dṛśyatē), khittī (kṛ'ttikā) gheō, ghiū (ghṛtá-), hīā (hṛ'daya-), ghin (ghṛṇā), bicchū (vṛ'ścika-), siṭṭ^{a}nā W.P. saṭṭ^{a}ṇā, suṭṭ'nā cf. Mar, śīṭ (sṛṣṭa-), ghisnā beside ghasnā cf. ghisar (ghṛṣyatē), tīā, tījjā (tṛtīya-) kīttā- (kṛtá-) where the -tt- must have been introduced on the analogy of suttā, dattā, tattā etc. piṭṭh 'back' to differentiate it from the regular puṭṭhā 'inverted' (pṛṣṭhá), miṭṇā (mṛṣṭa-); in miṭṭī (mṛ'ttikā) ṛ>u is the expected change but has not been found in any language nor even in Pkt. cf. H. maṭṭī, Mar. mātī. Panj. maṭṭī 'big earthen vessel'.

§98. (3) ṛ>u (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian ṛ to Mid. or New Persian u after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 30. §6, 6). pucch^{a}nā (pṛcchá̄ti), bhujj^{a}nā (bhṛjjyatē), puṭṭhā (pṛṣṭhá-); buḍḍhā (bṛḍha-), doubling of -ḍh- is due to analogy of so many past participles in -ddha, -ḍḍha- in Pkt.; pōhlō (pṛthula-> *puhula-> *puha'la- or *pahula-) is rather doubtful. mōeā (mṛtá-) cf. hōeā < bhūta-.; sun^{a}nā (śṛṇóti), sungh^{a}nā (*sṛṅkhati, V. O. J. VIII p. 35), sungal (śṛṅkhala-), gucchā (*gṛpsa-: guccha-). rutt. (ṛtu-) *ts.*

§99. (4) ṛ->ri- (no example in Vedic. In Pkts. initial ṛ- frequently appears as ri- Pisch. §56, but sometimes especially in AMg. as a-, i-, u- also, Pisch. §57). ricch (ṛ'kṣa-), rijjh^{a}nā (ṛdhyate).

VOWELS IN CONTACT.

§100. PI did not tolerate two vowels standing together in a word, although it allowed as many as four or five consonants to come together without an intervening vowel[1]. Prakrits went the

(1) In Vedic a few words with hiatus, *e.g.* títaü, práüga, suūtí are found besides the cases where a consonant group of the Saṃhitā Text with -y or -v as its last member should be separated into i, or u + vowel, but nothing like this can be found in Sansk rit. In external Sandhi between words of a sentence, too, PI. was not so strict as Sanskrit (Macdonell; *Vedic Grammar* §67). The latter does not know any hiatus except after pragṛhya vowels, or where vowels come together after operation of *sandhi* rules.

other way. They allowed groups of vowels and not of consonants (except double and anusvāra-combinations. NW. Pkts. retained consonant + r groups, Eastern Pkts. **sṭ, śc** etc. Pisch. §§268, 269). For vowel-groups, the enquiry is, therefore, limited to Pkt. and Apabh. forms where the hiatus had come into existence in consequence of the loss of intervocalic consonants. These groups are usually treated in one of the two ways, *i.e.* they either become diphthongs or contract into a simple long vowel. [1]

§101 **Vowel-groups appearing as diphthongs in Panjābī.**

-ă ā->eā : **cameār** (carmakāra), **kamheār, kumheār** (kumbhakāra-) **bhāḍeār** (bhāṇḍāgāra), **suneār** (suvarṇakāra-), **narōeā** (nīrōgaka-), **kāḍeārī** (kaṇṭakāra-), **cheālī** (Pkt. chāyālīsa-) **cheāsī** (Pkt. chāyāsī) For -a ā- or more properly -aya- see *contraction of vowel-groups.*

Pkt. or Apabh. -aï-> ai : **bhain** (bhaginī), **khair** (khadirá-), **pair** (*padirá) cf. **badhirá-, rudhirá** etc. Macdonell **Ved. Gram.** § 171.). **ṭhērā** (sthavira-), is an exception going to Pkt. **thēra-**.

Pkt. or Apa. -āï-> EP **ai**, WP **āi** : **ḍain**, WP **ḍāiṇ** (ḍākinī), **ghail**, WP, **ghāil** (***ghātillá**), **nain** WP **nāiṇ** (**nāpitá-+-inī**; Panj. **nāī+-n**).

Pkt. or Apahh. **aü-** > au : **cautthā** (**caturthá-**), **caudā** (**cáturdaśa**), **naul** (nakulá-), **dhaulā** (Pkt. dhavala-), **kaul** (**kámala-**) **bhaunī** (bhramaṇa-).

Pkt. or Apabh. -āü-> EP **au**, WP **āu** : **baur** (vāgurā), **baulā** (vātula-?-), **saulā** (śyāmala-), **saun** WP, **sāuṇ** (śrāvaṇa-)

Pkt. or Apa.-āö-> EP **au**, WP **āu** : **paun**, WP **pāun**, (pādōna)

Pkt. or Apa. -iā-> eā : **maneārā** (maṇikāra-), **peār** (priyakāra-).

Pkt. **iu-**>**eō**, WP **iū** : **gheō**, WP **ghiū** (ghṛtá-), **peō**, WP **piū** (pitṛ-), **neõdā niũdā**, (nimantraka-).

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(1) Hoernle (**Gḍ. Gram.** §§ 68-98) and Grierson (**Phonology** § 37) describe a third treatment, viz.; the insertion of **y, w** or **h** to avoid hiatus. Now in most cases the **y** and **w** were already there in Pkts. in the form of y-śruti (Hemacandra I. 80) and **w, h** is uncommon, the examples given being not quite satisfactory. Where the existence of **y, w**, in Pkt. is not clear, there the modern **y, w** are natural glides coming after close vowels.

Pkt. **īā-> eā: seāl (śītakāla-).**

Pkt. ēā-> eā: **keārā** (kedāra-).

Pkt. -ēa-> **ai: kairā** (kēkara-), **chainī** (chēdana-) cf also ēa-> ē below.

Pkt. -uā- > EP **mā** but WP **uā : kamārā**, WP **kuārā** (kumārá-) **jamār** WP **juār** (yavákāra-)

Pkt. ōā-> **uā : guāllā** (gōpālá-)

§102. The apparent insertion of **h** in **juhāriā** (dyūtakāra) and the agent nouns **karanhār** Guj. **karṇār (karaṇa + kāra-)** can be explained by treating these words as compounds with **dhāra-** instead of kāra- cf. Hoernle : **Gḍ-Gram.** §70, Bloch § 258.

§103. **Contraction of vowel-groups** into a long vowel usually takes place at the end of a word, but internally also it is not uncommon. The exact conditions, however, are not known. Pkt. -a a- or more properly-aya-> -ē-, representing.—

Skt.-aka- : **nhērā** (*andhakara), **kasērā** (* kaṃsakara-), **baṭerā** (vartaka + ra-), **kanhēṛā** (skandhá + kaṭa or taṭa), **kāḍernā** (kanṭaka+karaṇa-), **kanēḍḍū** (karṇakaṇḍū or+kandu-), Mul. **kanērā** 'matweaver' (kānḍa +kara)- **nahērnā** (nakha+ **karaṇa**). Other words **phulērā, luṭērā** etc. are of recent origin.

Skt. -aga- : **chéllā (chagalá.)**

Skt. -ata- : **bachērā** (vatsatara), [ha]**thēlī** (hastatala-), **painā** (patati, though Pkt. **paḍaï**). WP adjectives of the comparative degree **lamērā** (lamba+tara-), **ucērā** (uccatara-), **bhalērā** (bhadratara) etc.

Skt.-ada-: **bēr** (badara, but Pkt. bōra-), **kēllā** (kadalī Pkt. kella Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

Skt. -aya- : **K. nēnā** (nayati).

Pkt. -ă ā- or more properly ăẏā -> ā : seems to be foreign to Panjābī. **camār** beside **cameār** (carmakāra), **kamhār** beside **kamheār** (kumbhakāra-). In **luhār** (lōhakāra), the disappearance of -e- is due to the influence of **lōhá**; **seāl** (śītakāla)

and peār (priyakāra-) are convenient forms of the too clumsy *sieeāl *pieeār.

Pkt. aï at the end of a word >-ē. jē (yádi). Present Indicative III Sing. paradigms *e.g.* bharē (bharati), callē (*calyati). kai (káti). jaï (yáti), however, are exceptions. **Numerals** 90—99 nabbē (navati-) etc.

Pkt. -ae at the end of a word >-ē : aggē (*agrakē), kōlē (*krōḍakē), nēṛē (*nikaṭakē).

Pkt. -aō } >ā finally only. ghōṛā (ghōṭakō), kālā (kālakō) etc.
Apa. -au } jūā (dyūtako, paūā (*pādukakō)

Apa. -āu > EP -au, WP -ā finally. For medial position see §101. bau, WP-vā (vāta-), ghau, WP ghā (ghāta-), tau WP tā (tāpa-).

Apabh. -āũ > EP-aũ, WP -ã finally. Medially > EP-au, WP-āu- for which see § 101 : aũ, WP ã (āma-), naũ, WP nã (nāma), thaũ, WP thã (sthāma), paũ, WP pã (pāmā). There is, however, one important exception in EP *viz.* Present Indicative I Sing. paradigms, thus karã (*karāmi), callã- (*calyāmi). This is undoubtedly the Western influence as we get in Hindi karaũ, calaũ etc. (Kellog § 101).

Apabh. -ia> ĩ finally: makkhī (mákṣikā), kauḍḍī (kapardikā)

Apabh. iã > ĩ finally. dahĩ (dadhikam), pānĩ (pānīyam). In pānĩ the nasalisation of ĩ is due to the preceding n, while dahĩ probably comes from the pl. dadhīni. See § 112. cf. ghī (ghṛtám) which may be a loan.

-ia- before a closed syllable > i. This is the only case where two vowels result into a short one.

bitth cf. Mar. vīt (vítasti-), may also be referred to vistṛti-. Mul. ḍiḍḍh '1½' but EP ḍūṛh, ḍēṛh (Pkt. divaḍḍha-); balēd (balivárda-) recorded by Maya Singh. bhijjanā (abhi-ajyate).

-ia- in an open syllable > -ē : nēṛā (nikaṭa-), dēṛh (Pkt.

divaḍḍha-), **matēr** (*mātritara-.)[1], **kanēr** (*karṇikara-: **karṇikāra-**), **Doābī ghē** (**ghṛtá-**) **pē** (**pitá**).

-īa- > **ī**: **pīlā** (**pītala-**) **sī** (**sītā**), **sīl** in **sīlsabhau** 'calm and quiet' (**śītala-**) cf. H. **sīl**.

Apabh.-**ĭu** > **ī** finally: **bī** (**bījá-**), **jī** (**jīvá-**), **nāī** (**nāpitá-**), **gerī** (**gairika-**), **māllī** (**mālika-**).

Apabh. -**ĭũ** < **ĩ** finally: **sī** (**sīmá**).

Apabh. -**uu** < **ū**: **bicchū** (**vṛ'ścikō**: ***vṛścuka-**cf. AMg. **vicchuya-**) **gērū** (**gairika-**: ***gairuka-** cf. AMg. **gēruya-**), **kuṅgū** (**kuṅkuma-**), **sattū** (**saktuka-**). E.P. **khuddō** but W.P. **khiddū** (**kanduka-**). The -**ō** in EP **khuddō** f. may be due to a general tendency of forming fem. from mas. nouns in **ū** by changing **ū** > **ō** the origin of which is obscure cf. **Kālū** mas. **Kālō** fem., **Tārū** m. **Tārō** f. etc.

Medially: **dūnā** (Pkt. **duguṇu-**) **ḍūṛh** Pkt. (***duvaḍḍha-**)

-**ūa-** > **ū** medially: **sūr** (**sūkará-**).

-**ŭa-** > **ū** finally: **bahū** (**vadhūkā**), **jū** (**yūkā**)

-**ōa-** > **ō** medially: **rōnā** (**rōdana-**)

ōũ >**ũ**: **rũ**, **lũ** (**róma**, **lōma**), beside **rõ**, **lõ**, **kūlā**, **kũlā** (**kōmala-**), **sũbār** (**sóma-**).

Panjābī Diphthongs.

§**104.** Indo-Iranian had four diphthongs—ai, au, āi, āu. By the time the **Prātiśākhyas** were composed, **ai**, **au** had become simple long vowels ē, ō[2]. The tendency seems to have been to open the second elements so that **ai**, **au** became **ae**, **ao**. This was actually the case in **Avesta** where **daeva** and **kərənaoti** correspond to Indian **dēva** and **kṛṇōti** respectively. Later the first element *a* became fainter and fainter till simple ē, ō was the result. Along with this the qualitative change, also, may have begun simultaneously *i.e.* the *a* tended towards **e**, **o** and finally combined with the second elements **e**, **o**. The same processes

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(1) EP **matēā**, WP **matrēā** go back to *mātrēya-, cf. WP **bhaṇēā** < bhāgineya-.

(2) Macdonell: **Vedic Grammar** §§ 15—16.

must have begun to operate on āi, āu, but their elements being longer, required a longer time for simplification. Why the first elements of the diphthongs decayed and not the second was due to the fact that "the relation of their elements is defined as equal, or the *a* is made of less quantity than i and u". [1] When ai, au had become simple vowels ē, ō; āi, āu were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple ē, ō. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

§105. The loss of intervocalic stops in Pkts. left many vowels in hiatus. The modern diphthongs are always the result of these vowel-groups, several of which have again dialectically developed into simple long vowels much in the same way as the PI diphthongs did. (Grierson: **Phonology** §27, 30). Thus—

kárati>Apabh. **karaï**	Braj, Rājas.	**karai**	— diphthong
	H. Panj.	**karē**	— simple vowel
ghōṭakaḥ>Apabh. **ghōḍaü**	Braj.	**ghōṛau**	— diphthong
	Guj. Rājas.	**ghōṛō**	— simple vowel
	H. Panj.	**ghōṛā**	— „

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus rāva-> Apabh. *rāula > Lah. **rôlā** [rɔ:lɑ] L. S. I. VIII[1] p. 27. Similarly Lah. **cāṛā** [cɔ:ṛɑ] but Panj. **cauṛā**; Lah. **trä** [**træ**] but WP. **trai**.[2]

The tendency of Rājasthānī to simplify the diphthongs **ai au** has been noted by sir George Grierson, L. S. I. IX[2] pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs: thus, **gaē : gē** 'they went', **gaī : gī** 'she went', **laū : lū** 'he will take', **jāū : jū** 'he will go' etc. I have heard several

(1) Whitney: **Sanskrit Grammar** §28*b* on the authority of **Prātiśākhyas.**

(2) For Gujarātī see Turner: "**The E & O vowels in Gujarātī**" published in Sir Ashutosh Mukherjee Jubilee Volumes (Orientalia) pp. 337-47.

more examples from people of Powādh. Compare also Ambālā, Rājas. **karā** as against Panj. **kareā**; **dharā** against **dhareā**, etc. Maya Singh's Dictionary gives several doublets ; *e.g.* **pakauṛā**; **pakōṛā, paunḍā : pōnḍā, paukkhā : pōkkhā** etc.

§**106.** Another point worth mentioning about the diphthong **ai. au** resulting from Pkt. vowel-groups with ā as their first member is that they are rising diphthongs in EP and falling in WP. At least they are so transcribed in dictionaries.

dāmanī	EP. **daun**	WP. **dāuṇ**
ḍākinī	EP. **ḍain**	WP. **dāiṇ**
***ghātilla**	EP. **ghail**	WP. **ghāil**
nāma	EP. **naũ**	WP. **nãũ**
nāpitá-+-inī	EP. **nain**	WP. **nāin**

Similarly, EP. **jaṛau** : WP. **jaṛā**; EP. **ralau** : WP **ralā** etc. From the last two paragraphs we see that it is the glide element of a diphthong that disappears in its development into a simple long vowel.

Vowel-gradation.[1]

§**107.** The vowel-gradation so prominent in IE has been on the decline in Aryan even though it had also gained a certain analogical extension. The first step to this decline was the confusion of IE **ĕ, ŏ** with **ă** in Aryan. Later the development of **ṛ** > **a, i, u** and that of **ai, au** > **ĕ ŏ** in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the N W group (Sin. Panj. Lah. etc.) it has suffered, especially the **a : ā** series (1) by lengthening of vowels consonant-groups and (2) by the extension of the **-āpaya-** causative suffix. **Panjābī**

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(1) For a brief history and its operation in Gujarāti see Turner § 14. Another paper by the same, "The loss of vowel-alternation in Indo-Aryan" published in the Proceedings of the Second Oriental Conference, Calcutta, 1922. (2) French Calcutta 1922.

has however, been safe to a great extent from these losses. Whereas we have in Guj. **tāpvũ** 'to be hot' (tapyati): **tāvvũ** 'to heat' (tāpayati), **phāṭvũ** 'to be split' (sphaṭyate): **phāḍvũ** 'to split' (sphāṭayati), we find in Panjābī **tapnā**: **tāunā**, **phaṭnā**: **phāṛnā**. Whereas in Hindī we have **girnā** 'to fall': **girānā** 'to fell', **phirnā** 'to be turned', **phirānā** 'to turn,' in Panjābī we find **girnā**:, **gērnā**, **phirnā**: **phērnā**.

§108. The series descended from PI are **a**: ā, **i**: ē, **u**: ō.

a: ā—**marnā**: **mārnā**, **tarnā**: **tārnā**, **saṛnā**: **sāṛnā** etc.

i: ē—**milnā**: **mēlnā**, **kirnā**: **kērnā**, **girnā**: **gērnā** etc.

u: ō—**ṭuṭṭnā**: **tōṛnā**, **phuṭṭnā**: **phōṛnā**, **tulnā**: **tōlnā**. etc.

§109. When the verbs are preceded by prepositions, the grades still work on the roots. Here however the root-vowels becoming unaccented, **i** and **u** change to **a** which partly conceals the gradation.

a: ā—**uttarnā** (uttarati): **utārnā** (uttārayati). **ussarnā** : **usārnā**. **nittarnā** : **natārnā**, **niggharnā** : **naghārnā**, **ubbharnā** : **ubhārnā**, **ullarnā** : **ulārnā**.

i: ē—**bikkharnā** (***viṣkirati**): **bakhērnā** (**viṣkērayati**), **ukkarnā**: **ukērnā**, **nikkhaṛnā** (cf. khiṭati): **nakhēṛnā**, **ukkhaṛnā** : **ukhēṛnā**, but Guj. H. **ukhaṛ** : **ukhāṛ** point to a verb *khaṭati. **nibbaṛnā**: **nabēṛnā**, **cimbaṛnā**: **camēṛnā**, WP. **camōṛnā**, **libbaṛnā**: **labēṛnā**, **ghusaṛnā**: **ghusēṛnā**, **uddhaṛnā**: **udhēṛnā**.

u : ō—**nuccaṛnā** WP. **niccaṛnā**: **nacōṛnā**, **biccharnā** (vicchuṭati): **bachōṛnā**, **sanguccnā**: **sangōccnā**, **sungaṛnā**: **sãgōṛnā**. Many of the examples cited above are late analogical formations.

§110. Two more grades have developed in Panjābī but are of a very restricted application, viz. (1) short vowel followed by a single consonant: short vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.

(1) a+single consonant: a+long or two consonants.

ladnā: ladd^{a}nā, kaṭnā: kaṭṭ^{a}nā, ghaṭnā : ghaṭṭ^{a}nā, dabnā : dabb^{a}nā, gaḍnā or gaṛnā: gaḍḍ^{a}nā, māḍnā: manḍ^{a}nā.

i+single consonant : i+long or two consonants.

khicnā: khicc^{a}nā.

u+single consonant : u+long or two consonants.

guḍnā: guḍḍ^{a}nā.

(2) Short vowel: Long vowel.

a : ā—confused with **a** : ā descended from P. I.

i : ī—**micnā: mīcnā, bhiṛnā:** WP **bhīṛnā,** E.P. **bhēṛnā, pisnā: *pīsn>pīhnā.**

u : ū—phuknā: phūknā, sutnā : sūtnā.

Nasal vowels in Panjābī.[1]

§**111.** PI did not allow nasalisation of vowels except in a few cases at the end of a word or in *pausa.*[2] Classical Sanskrit was still stricter in this respect. Only a non-*Pragṛhya* **a, i, u** short or long could be optionally nasalised when occurring in a *pause.*[3] In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an *anusvāra*[4] must be pronounced without the *anusvāra* and in consequence probably nasalised.[5] This marks the beginning of a tendency which resulted in an abundance of nasal vowels in Apabhraṃśa and Mod. Indian. Now we know

(1) For Marāṭhī cf. Bloch §§66-70, for Gujrātī: Turner §16. Also see Grierson: "Spontaneous nasalisation in IA languages" JRAS 1922, pp. 381-88.

(2) Macdonell: **Vedic Grammar** §§66, i; 70, *lb* etc.

(3) Pāṇini VIII, 4, 57.

(4) Nothing definite is known as to what was the exact pronunciation of the *anusvāra* in ancient times (Whitney: Skt. Gram. §71). At the present day it is pronounced finally and before non-stops, at least in Northern India as **ŋ**(ङ). Its consonantal nature may be inferred from its making a heavy syllable with a short vowel before it.

(5) Pischel §§ 178-183.

that the Pkt. *anusvāra* was in most cases an optional substitute for a PI nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a PI nasal consonant at some time or other. In this respect the history of the nasal vowels in Mod. Indian may be compared with that of the French. Panjābī is, however, comparatively freer from nasal vowels than the other languages because it did not simplify nasal + consonant-groups after short vowels.

§112. From the point of view of origin, Panjābī nasal vowels may be treated under four heads:—

1. Those due to the disappearance of a PI nasal consonant:—

(*a*) An intervocalic -m- was split up into -ṽ- > ᵐv-, and subsequently the -v- was changed into **u**, thus we get **nãu** (**nā́ma**), **thãu** (**sthā́ma**) etc. For the disappearance of **u** as in **callã** (*calyāmi) etc., in **dhũã** (dhūmá) etc. See *contraction of vowel-groups* §103.

For cases where -m- did not leave any trace of nasality see *Denasalisation* §§117-19.

(*b*) Loss of intervocalic -n-, -ṇ- in inflexional terminations, thus Gen. pl. -ānām>Pkt. -āṇaṃ, -āṇã, āṇa>-ã perhaps through* **aũ** as in H. we have -õ possibly<-aũ, cf. Braj. -aũ, Rājas.-ũ. For further cases see treatment of-n-, -ṇ- p.

Also compare W.P. akkhī<akṣīṇi, pl. nom., P. bāttã H. bātẽ, Braj. bātãi.

Skt. Instr. Sing.-ēna>Apabh.—ẽ

Skt. Nom. Acc. pl.-āni>Mar. neut. pl.-ẽ.

(*c*) When in a word containing a group nasal+consonant, the accent is shifted into another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes. **páhlãg** (paryaṅka-), **súrãg** (suruṅgā), **gúndᵃnā gũdáunā** etc.

In this way is treated a group nasal+consonant occurring in an unaccented syllable, thus, **pãjáh**, H. **pacā́s** (pañcāśat).

Also when the group is final of a syllable preceded by a long vowel *e.g.*, **pīgh** (prāṅkhā). **pūjhnā** (prōñchati).

§**113.** 2. Those due to the insertion of a nasal or **anusvāra** at some time or other in a word where there was no nasal in the original PI, and this nasal or **anusvāra** falling under conditions stated above in I (*c*). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words—one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like **bandha-: baddha, siñcati: sikta-:sēcana** etc. There are many more pairs with and without a nasal, *e.g*, **ukhati: uṅkhati, ghuṭa-; ghuṇṭa-, makṣu: maṅkṣu, makhati: maṅkhati, stabaka-: stambaka** etc. These again may be the result of analogy, if themselves original may have been the cause of similar analogical formations. The Pkt. forms with nasal, alone *e.g.*, **vaṃka.** (vakrá.) where PI had no nasal, show that the Pkt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a PI consonant group into a nasal+consonant does not seem to be so strong in the parent Prakrit of Panjābī as it was in that of its eastern neighbour Hindī. From the fact that the new nasal appears as the nasality of the compensatory long vowel in Hindī and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābī in preserving vowel-length before consonant-groups [1] and voicing the breathed stops after nasals, it may be inferred that the new

(1) This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the L. S. I IX[1] pp. 241—51 reveal the Hindi tendency for vowel-length e. g. the words āg, sās, sā̃jh, māthā, mā̃jā on p. 250, but we also find **khillā̃** (cf. H. **khīl**) p. 249, **cakkī, hatthā, picchā** on p. 245 and **laggī** on p. 250.

nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindī had lengthened its short vowels in front of consonant-groups.

The following are a few words out of a large number for comparison.

PI. or Skt.	Panjābī	Ambālā.	Hindī.
ákṣi	**akkh**	**aṅkh**	**ãkh**
ucca-	WP. **uccā** (EP. **ūncā**)	**ūncā**	**ũcā**
***iṣṭā (íṣṭakā)**	**iṭṭ**	**inṭ**	**ĩṭ**
kācá-	WP. **kacc** EP. (**kanc**)	**kanc**	**kãc**
Satyá-	**sacc**	**sanc**	**sãc**
sarpá-	**sapp**	**samp**	**sãp**
	chiṭṭ (stain)	**chinṭ** (stain)	**chĩṭ**
	hakk 'drive'	**haṅk**	**hãk** etc. etc.

§114. There are a few words in Panj. showing this kind of nasal which under conditions I (c) lost itself in nasalising the previous vowel. The nasal in these words is very early as it is found in other languages also except Marāṭhī. But more probably they are loans from Hindī in the face of the above examples and on account of lengthening short vowels before consonant-groups as in **mūngī**, **nĩd**, **mudgá-** > Panj. **mũṇgī**, H. **mũg**, M. **mūg** : Panj. **mũgiā** "of colour of **mūngī**, **pakṣá-** > Pkt. **pakkha-** > Panj. **phaṅgh** < Pkt. * **paṃkha-** or by contamination with Skt. **puṅkha-**: Panj. **phãgh^{a}ṛī** 'thin, lean, lit light as a feather'; cf. H. **pãkh**, **pãkhṛī**. **nidrā** > Panj. **nĩd**, H. *id* but M. **nīd**,

mārgayatē > Panj. **mang^{a}nā**: **mãgaunā**; H. **mãg^{a}nā** but M. **māgṇẽ**.

vakrá- > Pkt. **vaṃka-** > Panj. **bingā**, H. **bãkā**.

Punj. **bãk** 'ornament for ankles' must be a loan from H.

§115. (3) Nasal vowels due to the vicinity of a nasal consonant, especially after **n** or **m** *e.g.*, **nãu** (**náva,**), **nãĩ** (**nadĩ**), **nauh** (**nakhá-**), **mãh** (**máṣa-**), **mã** (**mātá**), **mũh** (**mukha-**) **mĩh**

(**mēgha-**). In **maĩh** it may be due to an insertion of nasal, cf. H. **bhãis**, W P **majjh**, **manjh** < *mahiṃsa. Pāli mahiṃsa.

This kind of nasality is often omitted in spelling, *e.g.* **pānī** [pronounced **pãnĩ**] **jānā** [**jãnã**], **pīnā** [**pĩnã**] etc.

§**116.** (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; *e.g.*, **gũh** (**gūtha-**), **jaũ** (**yáva**), **jũ** (**yūkā**), **saũh** (**śapatha-**) etc. **dahĩ** possibly derived from pl. **dadhīni**.

In the numerals 11-18 **geārã**, **bārã**, etc., the **-ã** is added perhaps on the analogy of the oblique plural forms like **gharã**, **bāttã** etc., the ancient numerals having given simply **geār**, **bār** etc., as in **Gujarātī**. Or it is the lengthening of the final -ah cf. H. **gyārah bārah** etc. and then nasalising it.

The termination of the Pres. Indic, II sing. and pl. gets nasalised, Pkt. karasi > Panj. **karẽ**, Pkt, karaha > Panj. **karõ**.

Denasalisation.

§**117.** It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, *e.g.* Pkt. **karáṃta** > Panj. Pkt. ***karáṃda** > old Panj. **kárãdā** > **kárdā**. Poṭh. **kárnā** through **karáṃda-** > **karánna-** Lah. **karēndā** **karēnnā** come from **karēṃta-** without shift of accent, and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in ***yānt->Panj.** Pkt. **jāṃda->jāndā**. Similarly ***khādant->Panj.** Pkt. **khāyaṃda->khāndā**, ***svapant->Panj**, Pkt. ***savaṃda-> saundā** etc. In a few cases where the vowel gets a special tone, the nasal consonant appears as the nasality of the previous vowel *e.g.*, **bhaũdā** (***bhramant-**) **kaĩhdā** (***kathayant-**) etc., but in WP they are **bhaundā**, **kaihndā** etc. The central languages, however, have denasalised it; *e.g.*, H. **khātā**, **sōtā**. This points to a condition that at the shift of accent they were trissyllabic with a consonant **y** or **v** between, thus ***khāyaṃta** or ***khāvaṃta-**, ***sōvaṃta** (from

svápati, which developed into **khāvātā**>**khāvᵃtā**>**khāvtā**>**khātā** etc. This **v** is also found in E.H, **khāvat, sōvat.** In Panj. also a few traces of this **y** or **v** are left as in W.P, **khāunā,** but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus ***khādant-**>Panj. Pkt. ***khāyaṃda-**>***khāaṃda**>**khāndā.**

In H. **jāvnā: jānā; jāvtā,** EH. **jāvat: jātā,** the insertion of **-v-** must be analogical. cf. Nep. **jãdō: ãũdō.**

For the loss of a preaccentual nasal cf. **pacbánjā,** H. pacpan **(pañcapañcāśat), pacássī** (pañcāśīti-), **pacãnmẽ (pañcanavati); páccī** is from H. **pacīs,** cf. W.P. **pánjhī** (25) Panj. **pājáh** but H. **pacās** (50). **jabhāṛā (jámbha-)**

§118. The above consideration supports the theory of the Panj. Genitive postposition **dā, Pōṭh. nā** derived from ***sant-** as suggested by Beames (Gram. II p. 291) against Grierson's view K.Z. XXXVIII p. 488. ***sant-**> **sandā, handā,** found in **Kś.** and Sindhī (Beames II 290). **sandā** must have come to be regarded as part of the preceding word, and **s-**>**h-** which in course of time disappeared. Later it resulted into-**ãdā**>Panj. **dā** or **ándā**>**ánnā**> **Poṭh. nā** according as it lost the accent or not.

§119. Another case where nasality frequently disappears is the development of intervocalic **-m-**>**-ŭ-**>**ũ,-ṵ-**. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

na u (nãma), **pa̅u** (pāmã), **tha̅u** (sthãma), **bhũ.** (bhūmi) **sī̃** (sīmā), **rũ** (róma). **lũ** (lōma), **karã** (karāmi, **callã** (***calyāmi**) etc.

(2) Nasality disappears—

aulā (āmala-), **kaul,** (**kámala-**). **caur** (camara-), **bhaur** (bhramara-), **ḍaurū** (ḍamarū); W.P. **juāi, kuārā.** In **neõdā, niũdā** (**nimantra-**), **dha̅un,** (**dhamáni**), **da̅un** (dāmanī), **ba̅unā** (**vāmaná-**) the nasality is due to the influence of **n.**

Consonants.

§120. The general development of P I consonants has been dealt with by Dr. Bloch §§ 14 *ff*. The same has been summarised by Prof. Turner with special reference to **Gujarātī** (§§ 34-38). On the whole Ludhiānī has undergone the changes assigned by the latter to N., W., or NW (not SW) groups of languages but with the following additional remarks:—

(1) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhī, Lahndī, WP. it has treated the groups stop + **r** also in the same way.

(2) The initial voiced aspirated stops of the **PI** or **MI** stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

(3) An initial nasal+ h of the M I stage arising from P I sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

(4) MI voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent accented vowel according as it occurs in the preceding or following syllable.

(5) voiced stops after the nasals **ṇ**, n, m are assimilated to the latter.

(6) **v-**, **-vv-** become **b**, **bb** as in the east.

(7) There is no distinction between dental and cerebral **ṇ** and **ḷ**.

(8) Intervocalic -ś- -ṣ- -s- have become **h** and have consequently fallen together with the PI -h- and the MI -h- arising from PI aspirated stops. This h has again dwindled into a tone just as the aspiration of the **MI** intervocalic voiced aspirates described in (4) above.

(9) The PI initial **h** has become unvoiced unlike WP and Lahndī.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave

exactly like intervocalic double ones (of PI or MI stage) with this difference only that an initial voiced aspirate stop loses beside the h its voice also, while an initial vocalic double voiced aspirate stop does not lose the voice. (See 2-4) above.

§**121.** As a rule MI double consonants appear as double in Panjābī but with the following exceptions: –

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. **cammāro** > **camā́r**, **māṇikkaṃ** > **mā́nak**, **passijjaï** > **pasijjē**.

(2) When it is final after a long vowel; *eg.* Pkt. **kaṭṭhaṃ**, Panj. Pkt. ***kāṭṭhaṃ** > **kāṭh**; Panj. Pkt. ***līkkhā** > **līkh**.

(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; *eg.* Pkt. ***paṃcāsaṃ** : **paṇṇāsaṃ** > **pājā́h**; **pallaṃko** > **pā́hlāg**; **peṃkhā** > **pī̃gh**.

(4) In a number of words, a double consonant is shortened after an accented short vowel *e.g.* **bil** (**bilvà-**), **pacnā** (pacyate-), **kasnā** (**karṣati**) etc.

(5) It is sometimes shortened in the interior of a word, *e.g.* **bijlī** (vidyut), **putlā** (puttala-), **cibhṛī** (**cirbhaṭa-**)

(6) In rapid speech a good many double consonants are shortened. The cases mentioned in (4) and (5) may have been due to this cause, or to an influence of Hindī.

In slow speech—	In rapid speech—
kallh dī	**kalh dī** (of yesterday)
dass-dā	**dasdā** (telling)
peo putt dī	**peo put dī** (of father and son)
ajj kī din ai?	**aj kī din ai?** (what is the day to-day).

§122. Initial single consonants followed by a vowel have come down unchanged with a few exceptions. They are far better preserved than the interior ones. The reason for this difference is partly the speaker's consciousness of the beginning of a word and the consequent care with which they are pronounced, and partly their freedom from the influence of the off-glide of the preceding sound.

Aspiration.

§123. There is a number of words which show aspiration in Panjābī, while in PI and often in cognate languages there is no sign of it. These may be considered under two heads—simple aspiration and aspiration now appearing as tones. (For **Marāṭhī** see Bloch §§ 83–86 and for Gujarātī Turner § 40).

§124 (1) Under the first head comes the aspiration of the initial **k-** and **p-**. This seems in some cases to go back to IE forms with a prothetic **s** as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also *e.g.* **khappar (karpara-)** cf. Guj. **khāpriyũ** 'crust of mucus in the 'nose,' Mar. **khāpar. khittī (kṛ'ttikā), phāhā (páśa-** cf. √spaś 'to bind') Guj. **phãso. phinḍ** 'ball' beside **pinn (píṇḍa-)**; **pharhā (paraśú-)** Guj. **pharśī. Khūh**[ā] **kúpa-)**, for insertion the second **h** cf. **juhāriā (dyūtakāra-). Khuddō**, WP. **khēnũ (kanduka-** cf. √skand, √skund 'to jump') **khunḍhi (kuṇṭha-)** cf. Sindhi **kunḍhu. khōṭ (kauṭya-: kūṭa-)** cf. WP **kūṛ** ' falsehood '. **khūnjā (*kūṇya-** or ***kōṇya-: kōṇa-)** cf. H. **kōnā kūnā** or Skt. **kuñja-. chālnī** ' sieve ' and **chān"nā** ' to sift ' if connected with **cālana-** 'a strainer'. **khēlnā, khēḍṇā** ' to play ' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between **krīḍati** and **kheṭati**, or it comes from **kṣēlati** found in the Rāmāyaṇa where **khēlati** itself occurs.

§125. Sometimes an aspirate or a sibilant in a neighbouring syllable brings about aspiration, *e.g.* in **pharhā** and **phāhā** it may be due to the **-ś-** of **paraśú** and **pāśa-**. Similarly can be explained

khass^{a}nā (**karṣati**), **phalāh** beside **palāh** (**palāśá-**); **khuss^{a}nā** (**kuṣṇāti**: **kuṣyate**); **phaṅgh** (**pakṣá**-Pkt. **pakkha-**: ***paṃkha** cf. H. **pā̃kh**); **khutthī** (**kustrī**), **phammhan** (**pákṣman**). **khaṅgh** (**kāsā**, Pkt. **khāsa**; ***khassa-**,***khaṃsa-** cf. H. **khā̃sī**), **phambh** (**pákṣma-**) if not from Pers. **pašm**. This kind of aspiration has been extended to loans from Persian, *e.g.* **khursī**, beside learned and spreading **kursī**, (Pers. **kursī**), **khīssā** (**kīsa**), **khēs** (**kēsh** 'kind of linen garment'), **khīnkhāp**, ' brocade ' (**kīmkhwāb**) etc. Sometimes an **h** jumps over from a back syllable, *e.g.* **pachān^{a}nā** (**pratyabhijānāti** Pkt. **paccahiyāṇāi**). H. **pichattar** 75.

§**126**. (2) The case of aspiration appearing as tones is that where a voiced stop is aspirated usually on account of a neighbouring sibilate or aspirate. **bhē(h)** (**bísa-**), **bhō(h)** (**busá-**) which occur in H. and M. also have been supposed to be cases of IE ***bh** losing its aspiration in Skt (Bloch § 84). Other examples are **ghunḍ** (**guṇṭhana-** also **guṇḍana-**), **dhō(h)** (**drōha-**) **sāṛhī** (**śāṭi-** ***śāṭhi-*sādhi-**), **kaṅghā** (**kaṅkata-** >* **kaṃkhaō**) but H. **kanghā** which should have been ***kā̃kā**, ***kā̃khā** or even **kā̃ghā** if ***kaṃkhao** had become ***kaṃghao** in Pkt. times. **bhāph** (**bāspa-**) **sādhūr** (**sindūra-**); *ts.* **gharistī** (**gṛhastha-**) influenced by **ghar**. **jhūṭh** (**juṣṭa-**) for j. > **jh-** see Pischel § 209. **bhauknā** 'to bark,' **būhknā** 'to cry' if connected with **bukkati**; **bhukk^{a}nā** 'to sprinkle a powder' cf. H. **buknī** 'a powder'. **buknā** 'to pound' may also come from **bukkati** as this verb also means 'to give pain', and the Panj. word **bhukk^{a}nā**, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. **mijjh**, **minjh** (**majjá**, **majjas**, **médas**) is unexplainable.

kaḍḍhanā (**kṛṣṭa-** >**kaṭṭha-** > ***kaḍḍhaï**), **behṛā** (**veṣṭa-** Pkt. **veḍha-**) **jāṛh** or **dāṛh** (**daṃṣṭrā** cf. Pa. **dāṭhā**, Skt. **dāḍhā**), **lōṛhā** (**loṣṭa-**), **sēḍh** (**śrēṣṭhī**) are perhaps cases of implification of double consonants in Pkt. cf. Pa. **kōṭha** (**kuṣṭha-**: ***kauṣṭha-**) and hence they regularly become **ṛh** in modern languages. **aṛ-** in H. **aṛtīs** 38, **aṛtālīs** Panj. **aṛtālī** 48, may have similarly come from Pkt. **aṭṭha-** > **aḍha-**. cf. Guj. **aḍhār** 18. AM.

§127. In a few cases, an h left alone in a back syllable has come to the front and aspirated a consonant of that syllable *e.g.* **bhukkh** (**bubhukṣā**: Pkt, **buhukkhā**), **magghar** (**mārgaśira-**> ***maggahira-**), **gadhā** (**gardabhá-** Pkt. **gaddaha-**) **nibhnā** (**nirvahati** > Pkt **nivvahaï**). **pājhattar** (75).

§128. A very important category is the aspiration of Skt. **-ly-**, **-ll-** or of **-l-**. The exact conditions under which it takes place are not known but there are numerous examples in Panjābī, several of them being shared by other languages also. It seems to be more prominent in S. L. and WP than in EP and more so in EP than in H, (For Mar. see Bloch § 148).

-ly- : **kallh**, H. **kal**, **kalh** (**kalya-**), **kūhl** (**kulyá**), **sáhlāg** (**śalyaka-**, Pkt. ***sallaṃka-**), **páhlāg** (**palyaṅka-**), **māhl** 'belt of a wheel' but **mālā** 'garland' WP **māhlā** (**mālya-**, **mālā**) **tulhā**, **tullhaṛā** (**tulā** : **tulya-**; **tulā** 'a beam in the roof', **tulādhāra** 'an oar'); **ḍullhᵉnā** 'to flow out, spill' but **ḍullᵉnā** 'to become homesick' (dolayati: ***dulyate**), **sēlhkhaṛī** (**śailya+?**); S. **mulh** but Panj. **mull** (**mūlya**).

-ll-: **cullhā**, H. **cūlhā** (**cūlla-**: ***culya-**), **gallh**, H. **gāl** (**galla-**, cf. **galyā** 'multitude of throats'), WP **pallhī** 'green leaves of gram' (**pallava-**).

-l- : **gāl**, WP **gāhl** (**gāli-**). Bloch suggests **garhā** : **galhā**, but that will not do for Panj. Lah. and Sindhī; **bahld** also **bauld** (**balivárda-**), **halhdī** (**haridrā**, Pkt. **haliddā** Pisch. §257) WP. **māhlā** (**mālā**), **bāl**, WP. **vāhl** (**vāla-**), **ḍōhlnā** 'to pour out' but **ḍōlnā** 'to feel homesick' (dolayati), WP **páhlamná** beside **palamnā** (pralambate), Lah. **sālh** (**śālā**), Lah. **silh** but EP **sil** (**śilá**); **sillhā** (**śītala-** cf. H. **sīlā**). Pers. **sailābī** 'dampness' becomes **salhābbī**.

§129. There are a few exceptions also, e.g. **sall** (**śalya-**[1], **pōl** **púlya-**), **palānā** (**paryāṇa-**: ***palyāna-**), **tēl** (***tailya-**) **callᵉnā** (calati: Pkt. **callai**: ***calyati**), **mallᵉnā** (mallati ***malyati**), **hillᵉnā** (hilati : ***hilyati**).

§130. An initial **r** in WP is often followed by a vowel in low tone, e.g. **Rhām** (**Rāma-**), **Rhāṇō** (**Rāṇō** perhaps connected with **rāṇī** Skt.<**rājñī**), **rhōṭī** (H. **rōṭī** etc. One cannot say whether the

vowel has directly fallen in pitch or it has become so through an aspirated **rh**, for there is no evidence of such aspiration to be found in any other language.

§ **131** EP **par=bhar** [pₑʌr] adv. 'but' similarly an initial **k-** in Poṭh. lowers the pitch of the following vowel, e.g. **ghaṭṭhā** pronounced [kₑʌṭ:hɑ] Panj. **kaṭṭhā**, 'together', **ghallā**, [pronounced kₑʌl:ɑ], Panj. **kallā** 'alone'; L. S. I. VIII[1] p. 490, 492.

§ **132** Another case which should come under head (1) or (2) according to dialects is the aspiration of the initial vowel. This is already noticeable in Aśokan where we find **hēvaṃ** (ēvám), **hida** (* **idha**: ihá), **hēdise** (īdṛśa -* **edṛśa**) and in pāli **huraṃ** 'in jener welt' beside **ōraṃ** (ávaram) Wackernagel § **211** *b*. Skt. **aṭṭa-**: **haṭṭa-** perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and Sindhī than elsewhere.[1] EP **hōr**, WP **hōr** [ɦₑo:r] (ápara-) cf. H. **aur**, Rājas. **ōr**; EP **hummh**, WP **hussaṛ** [ɦₑus:əṛ] (uṣma) cf. H. **ūbh**. **hass** (áṃsa-); E P. **ikk** W P. **hikk** [ɦₑɪk:] S. **hēku** Lah. **hikk** [ɦik:-] (ēka-, Pkt. ĕkka-), EP. **injh**, W P **hanjh** [ɦₑʌnj?] (áśru), E P. **rīṭṭhā**, W P **harīṭṭhā** (árišṭa); W P **hīh** [ɦₑī ?] (īṣā́); H. **hŏṭ** (ṓṣṭha-) **haḍḍ**, H. **hāṛ** if at all connected with **ásthi**. cf. P **hocchā** G. **ōchũ**. P. **hāh** H. **āh** cf. P. **haukkā**. H. **ham**, 'we' W P **hanērā**, **hunal**. P. H. **hã** Skt. **ām**.

Disaspiration.

§ **133**. The opposite tendency, also, is noticeable in Panjābī-. It chiefly occurs:—

(1) In voiced aspirates for which see "Tonic effects of **h** on vowels" §§ 79-93.

(2) In terminations both nominal and verbal where Pkt. or Apabh. shows an **h**, eg.

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(1) T. Michelson thought it to be an eastern tendency (J. A. O. S. Vol. 30 p. 39) and held "Shahab. and māns. **hida** to be a Māgadhism. Similarly Māns. **hidaṃ** if not a pure blunder *ib.* p. 92 n.

(*a*) Gen. Sing. Pkt. **ghōḍaẏassa**>Apabh. **ghōḍa[ẏ] ahu** (Pischel §366)>***ghōḍēhŭ** > **ghōṛē** the modern oblique singular in H. Panj. The final ē is due to -aẏa-. In languages which reduce -aya- > ā, we have the oblique form **ghōṛā** as in Guj. Rājas etc., Sir George Grierson assumes Apabh. **ghóḍaàssa**>**ghóḍaàhi**> **ghóḍaaī**>**ghōṛē** (Z. D. M. G. Vol. 49 p. 427).

(*b*) Instr. Pl. Pkt. **akkhihiṃ** > **akkhihī** > Panj. **akkhī** as in **akkhī dekkhĕā** 'seen with the eyes.' In a similar way **hatthī** 'with the hands,' **pairī** 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final ī in **hatthī**, **pairī** is either on the analogy of **akkhī**, or is due to the shortening of ē in **hatthehī** which contracted into ī with the following ī. I, however, remember having heard **hatthẽ**, **kannẽ** also from Hoshiarpur people.

(*c*) Present Indicative II Sing. Pkt. **karasi** > Apabh. **karasi** or **karahi** (Pischel §455) > Panj. **karẽ**. In Panj. the nasalisation of final-ẽ is, perhaps, to distinguish it from III Sing. **karē**. In Hindī both end in -ē.

(*d*) Present Indicative II pl. Pkt. **karaha** > Apabh. *id.* or **karahu** (Pisch. § 456) >Panj. **karõ**. Nasalisation as above in (c) is to distinguish from Imper. **karō**.

(*e*) Imperative II pl. Pkt. Apabh. **karaha**, **karahu** (Pisch. §471) > Panj. **karō**.

(*f*) In all the paradigms of the Present Indicative of the substantive verb **hōnā** 'to be', the initial **h** is always dropped in pronunciation though written in script. Thus **hai** 'is' pronounced **ai**, **hãi** 'art' **-ãi**, **han** 'are' **-an**, **hã** 'am'-**ã**.

§134. (3) When two consecutive syllables of a word contained **h** or voiced aspiration, one of them lost it. This may be called a case of haplology also. Thus **lõhḍā** (**lōhá** + **bhāṇḍa**, **lauhabhāṇḍa**) **ḍahīṇḍī** (**dadhibhāṇḍa-**), **lõhṭiyā** (**lōhá** + **haṭṭa-**), **maĩh** (**máhiṣī**), **maĩhgā** (**mahārgha-**), and the words expressing

relation by marriage in which **śvaśura-** appears as **-auhrā** *e g.* **patiauhrā** (pitriya + **śváśura-**), **dadiauhrā**, **maliauhrā** etc.

§135. (4) To drop the final unvoiced -h (*visarga*) is a tendency going back to Pāli, thus **dēvāḥ** > Pā. dēvā, **agniḥ** > Pā. **aggī** etc. In Panj. wherever an **-h** developed as final in an accented syllable it was reduced to tone as in **kaṛāh** [kəṛ'â:] (kaṭāha-[1]), **khōh** [khõ] (**kṣudhā**), **bĕāh** [bĕâ'] (**vivāhá**) etc.

In **ballā** WP. **vallī** ' a term of endearment for children ' if derived from **vallabha-**, the final **h** is lost without tone- effect because it comes after an unaccented vowel.

In the numerals 11—19, 21—29, 31—49, 51—58, the final **h** <-**ś**- leaves no tonic effect because the syllable containing **h** has become unaccented thus **gĕārā**, **bārā**; **kattī**, **akbánjā** etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, *e.g.*, **gĕāhrmā**, **bāhrmā**, **gĕāhrā**, **bāhrā**, **gĕāhrī**, **bāhrī**, **káhttīmā**, **káhttiā**, **kahttī** etc[1]. In WP 24, 25, 40 and in Mul. 50 show tones thus **cáhvī**, **pánjhī**, **cāhlī**, **pánjhā** [pʌnjha]. When the numeral is a monosyllable, or the accent falls on the syllable containing the **h**, the tone is found in the cardinal forms also as in **bīh** 20, **tīh** 30, **pājáh** 50. Persian words ending in **h** after an unaccented vowel when used in Panjābī lose the **h** and lengthen the vowel, thus **bándā** (**banda[h]**), **gándā** (**ganda[h]**), **bādsā** or **bācchā** (**pādshāh**), **sahī** (Ar. **ṣaḥīḥ**) etc. The **h** after a short **a** is not pronounced in Mod. Persian itself[2]. The **h** after a long vowel in an accented syllable, however, brings about tone effects, thus—**gunāh** [gúnâ] (**gunāh**), **ugāh** (úgâ[1] (**gawāh**), **malāh** [mə'lâ] (**mallāh**), **rāh**, **cāh** (tea).

(5) Prof. Bloch[3] remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī[3]. Now in Panjābī the cases where final

(1) Before the ordinal termination—**mā** or-**vā** the tone may be left out after 21 and upwards. At Lahore I remember having heard **gehārmā** [gĕ.ā.rmã], **bhārmā** ['bʌ.rmã].

(2) Duncan Forbes: **Persian Grammar** 1861 p. 7.

(3) § 88, For Guj. See Turner § 40 (*b*).

voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their h are not so common. iṭṭ (iṣṭā) goes back to Pkt. siṭṭ-, saṭṭ-, suṭṭ'nā 'to throw' if connected with (sṛṣṭá-); cf. Mar. sīṭ. miṭnā (mṛṣṭa-). piṭṭanā 'to beat breast in mourning' (piṣṭa-) cf. H. pīṭnā; ghuṭṭ"nā (ghṛṣṭa-?); maṭ, maṭī 'monument' besides regular maṛh, maṛhī are *ts*; līk(h), lak(h)īr *ts*. (lēkhā?); kāhṭ (ēkaṣaṣṭi-), bāhṭ (dvāṣaṣṭī-) etc. In sungal (śṛṅkhala-) the loss is very early, cf. AMg. saṃkala- Pisch. 213, H. sā̃kal.

PI single consonants.

§137. **Initial stops** have come down unchanged except the voiced aspirates which have lost their voice and aspiration, and lowered the pitch of the next vowel.

k-: kann (kárṇa), karnā (kárati), kaihnā (kathayati), kālā (kāla-), kāṭh (kāṣṭha-), kīṛā (kīṭa-), kīllā (kīla-), kukkaṛ (kukkuṭá-), kōssā (kōṣma-), kōṭṭhā (kōṣṭha-) kukkh (kukṣí).

kh-: khaṭṭ (khaṭvā), khannā (khaṇḍa-), khānā (khādati), khāī (khātá-), khārī 'basket' (khārī).

g-: gal (gala-), gajjanā (garjati), gannī (gaṇḍa-), gabbhā (gárbha-), gāṛhā (gāḍha-), gummā (gúlma-), gujjhā (gūhya-), gūh (gūtha-), giddh (gṛ'dhra-), gōt (gotrá-), gōh (gōdhā́), gaū, gā, (gó-:*gāvā).

gh-: ghaṛā (ghaṭa-), ghanḍ (ghaṇṭa-), ghau (ghāta-), ghun (ghuṇa-), gheō (ghṛtá-), ghōṛā (ghōṭa-).

c : cand, cann (candrá-), camm (cárma), cakk (cakrá-), cittanā (citrayati), cir (cirá), cullhā (culla-), cōr (cōrá-).

ch-: chann (chándas), chatt *f.* (*chatti-), chaū (chāyā), chikk (chikkā), chijj"nā (chidyate), chiddā (chidrá).

j-:janā (jána-), jamm (jánma), jān"nā (jānā́ti), jī (jīvá-), jībh (jihvā́), jūṭṭhā (júṣṭa-), jēṭh (jyéṣṭha-).

jh-: No word began with jh in PI except jhaṭiti from which come perhaps EP. jhaṭṭ, WP jhabb, jhav.

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are

found in works of 5th or 6th centuries A.D. and upwards. The older ones are √ṭank (from ṭaṅka- 'seal') 'to shut', Kāty. Śr. IV, X. ṭaṅkaṇakṣāra-'borax' Kāty. Śr. III paddh., ṭiṭṭibha- name of a demon Mn., yājñam, √ṭval = √ṭal Dhp. XX 5; ḍākinī Pāṇ IV, 2, 51; √ḍī Pāṇ VII, 2. 10; √ḍhauk Pāṇ. VII 4, 59.

ṭ : ṭaṅg, ṭakā (ṭaṅga-, ṭaṅka-), ṭalnā (ṭvalati), ṭaṭīhrā (ṭiṭṭibha-).

ṭh : Ṭhaukar, Ṭhākar cf. H. ṭhākur (ṭhakkura-).

ḍ-: ḍaurū (ḍamaru), ḍain (ḍākinī).

ḍh-: ḍhōnā (ḍhaukate).

t-: tand (tántu-), tattā (taptá-), takkanā (tarkayati), tau (tāpa-), til (tíla-), turnā (turati), tin (tṛ'ṇa-).

th-: No sure example is found except thukk which may be connected with Skt thutkāra if that is not purely onomatopoeic. Skt. dictionaries give about a dozen words beginning with th, most of them being proper names or imitative sounds.

d-: dánd (dánta-), dassanā (darśayati), din (dína-), duddh (dugdhá-), dūr (dūrá-), dissanā (dṛśyáte), dōhtā (dauhitra-).

dh-: dharnā (dharati), dhār (dhārā), dhũã (dhūmá-).

p-: panj (pañca), pānī (pānīya-), pinn (píṇḍa-), pīṛ (pīḍā), putt (putrá-), pucchanā (pṛcchati), pōh (pauṣa-).

ph-: phal (phála-), phan (phaṇá-), phālā (phála-), phull (phulla-), phaggan (phálguna-).

b-: bakkarā (barkara-), bannhanā (*bandhati), bãh (bāhú-), bī (bíja)-, bujjhanā (búdhyate).

bh-: bhattā (bhaktá-), bharnā (bhárati), bhau (bhāgá-) bhũ (bhúmi-), bhujjanā (bhṛjjati).

§138. **Intervocalic stops.** Among these -k-, -g-, -c-, -j-, -t-, and -d- were lost altogether leaving a slight -ẏ- glide in their place the effect of which is seen in the subsequent change -aẏa->ē. -ṭ , -ḍ- became -ṛ-. -p- became -v- in MI which later was lost, or changed to u and together with the preceding vowel resulted in a diphthong or a simple long vowel. -b- is rare like the initial

b-, and shared the fate of -p-. The aspirates -kh-, gh-, -th-, -dh-, -ph-, -bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-ṭh- -ḍh- became -ḍh- in MI and were later on (perhaps even in MI) pronounced as -ṛh- the aspiration of which disappeared in Panjābī after bringing about the tone-effects like the -h- of other aspirates. -ch-, -jh- never existed as intervocalic singles.[1] At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group.[2]

-k-: cam[e]ār (carmakāra-), kanh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śītakāla-), kaṛū (kaṭuka-), sūr (sūkará-), miṭṭī (mṛ'ttikā), makkhī (mákṣikā), nhērā (*andhakara-).

-kh-: nāuh (nakhá), mũh (mukha-), sēhrā (śēkhara-), līh (lēkhā), suhaunā (*sukhāpayati).

-g-: bhain (bhaginī), narōeā (nīrōga-), chēllā (chagalá-), bhau (bhāgá-), bhāḍ[e]ār (bhāṇḍāgāra-), jūlā (yugá + hala-)?, baur f. (vāgurā).

-gh-: mīh (mēgha-), sarāhunā (ślāghate), lauhḍḍi (laghú-), WP māh (māghá).

-c-: sūī (sūcí).

-j-: rāi (rāji-), ruāh (rājamāṣa-). bāniā (vāṇija-), bī (bīja-), WP ayāṇā (ajānat), WP ayālī (ajapāla-).

ṭ: kaṛā (kaṭaka), ghaṛā (ghaṭa-), kaṛū (káṭu-), ghōṛā (ghōṭaka-), kaṛāh (kaṭāha-), kuṛm (kuṭumba-), kīṛā (kīṭa-), puṛ (puṭa-).

-ṭh-: pīṛhā (pīṭha), maṛh (maṭha-), paṛhnā (paṭhati).

ḍ-: pīṛ (pīḍā), nāṛ (nāḍī), dhūṛ (*dhūḍi: dhūli).

-ḍh-: hāṛh (āṣāḍha-), gūṛhā (gūḍhá), gāṛhā (gāḍha).

-t-: khāī (khātá), ghau (ghāta-), jūā (dyūtá-), seāl (śītakāla-), gheō (ghṛtá), sau (śatá), caudā (cáturdaśa).

-th-: kaihnā (kathayati), saũh (śapatha-), gũh (gūtha-), paihllā (*prathilla-), paihā (patha-).

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(1) Whitney: Sanskrit Grammar §42. (2) ib. §227.

-d-: keārā (kēdāra-), naī (nadí), savā (sapāda-), je (yádi), paun (pādona-).

-dh- hun (adhuná), khōh (kṣudhā), dahī (dádhi-), bēh (vēdha-), bēh in bēhmātā 'Fate' (vidhi-).

p-: aut (apútra-), nāī (nāpitá), bacc (ápatya-> Pkt. avacca- the a must have disappeared at an early date), kalāvā (kalāpa-), savā (sapāda-), WP ayālī (ajāpāla).

-ph- : kūhnī, kōhnī (kaphōni-), kāhlā (kaphala-?).

-b- : pīē ' he may drink ' (píbati).

-bh-: lāhā (lābha-), bhukkh (bubhukṣā), gadhā (gardabhá) for subsequent appearance of bh- and dh- from b+h, d+h see §127), paih (prabhá), sōhnā (śōbhate), W P karhā (karabha-).

§139. Initial nasals. Only n-, m- are found initially in P I. In Ludhiānī initial n- is invariab'y alveolar. So it is in many IAVs.[1] In native scripts an initial n- is written with the dental symbol while in other positions with the dental or cerebral. Before a dental stop it is dental and is denoted by the dental symbol. The initial and intervocalic n seems to have become alveolar at a very early date though its accoustic effect was dental to some ears and cerebral to others. This is perhaps the reason why we find Vararuci enjoining cerebralisation of every n while in Jaina Pkts. the initial n appears as dental. To say that the PI initial n remains unchanged in Mod. I is wrong so for as the actual pronunciation goes. Initial m- has remained unchanged everywhere.

n-: nāu (náva, nāma), naṭṭhnā (naṣṭá-), nimm (nimba-) narōā (nīrōga-).

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(1) "l, n, though more usually alveolar, are sometimes made dentally." **Panjābī Phonetic Reader** p. XIII.

"n. Ordinarily it is an alveolar sound; before t, d, it is somewhat forward, before ṭ, ḍ it is cerebralised, but accoustically it is not noticeable" **Bengāli Phonetics. Bulletine of the School of Oriental Studies II. p. 6.**

m-: manjā (mañcaka-), missā (miśrá-), mũh (mukha-), mũt (mūtra-,) muṭṭh (muṣṭí-), miṭṭī (mṛ'ttikā)

§140. **Intervocalic Nasals**. The difference between the treatment of -n- and -ṇ- according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrātī [1]. In the latter position they disappear after giving their nasality to the previous vowel, but in the former position they become alveolar n although in Gurmukhī script are often represented by cerebral ṇ which is the proper treatment in malwaī and mājhī dialects. -m- was always split up into -ṽ- which later on became -ũ- or -u- and together with the previous vowel resulted in a diphthong or sometimes in a simple long vowel. The diphthong or simple vowel thus produced lost its nasality in the interior of a word but kept it when final. The cases where -m- appears in place of P I -m- are due to a secondary change of -ṽ- -ũ- or even of -u- into -m- which as far as can be seen took place before a long vowel (ā, ē).

The only exceptions are **maus (amāvāsyā)** and **amī** used as personal name **(amṛ'ta-)**, In the first word -m may have been preserved through an early loss of a-, and the second word may be a loan from MI.

(1) -ṇ- } preserved when occurring in the body of a word
-n- } although become alveolar:—

-ṇ : phan (phaṇá), suṇ"nā (śṛṇóti), gīṇā (gaṇayati : cf. gṛṇáti 'to announce'), mānak (māṇikya-), ban"j (vaṇijya-).

-n : ūnā (ūná-), hun (adhuná), phaggan (phálguna-), pānī (pānīya-), tān"nā (tānayati).

(2) In inflexional suffixes, -ṇ-, -n- were lost, giving nasality to the preceding vowel:—

Gen. pl :- ānām > -ã { -akānām >-eã, -ikānām >-iã, -ukānām >-uã } Now used as Oblique plural.

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(1) Turner: §66.

Nom. pl. neut.-āni>ã {-ikāni > -iã / -ukāni > uã} Now used as Direct pl. in the feminine gender.

Nom. pl. neut. -īni >ĩ. Used in WP for Direct pl. in the fem.

In EP. dahĩ Nom. Acc. pl. perhaps represents this change.

-m-: kaul (kámala-), aulā (āmala-), caur (camara-); bhaur (bhramara-), ḍaurū (ḍamaru-), nãu (nāma), paũ (pāmá), thaũ (sthāma), lũ (lōma), dhũã (dhūmá-), callã (*calyāmi), karã (karāmi) and all other Present Ind. I Sing. forms.

After the secondary change of u, -m- appears for PI -m in jamāī WP juāī (jámātṛ-), kamārā WP. kuārā (kumāra-), kimẽ, WP. kivẽ cf. Guj. kēm, (Pkt. *kimēṇa? cf. imēṇa), jimẽ WP. jivẽ (Pkt. *jimēṇa) cf. Guj. jēm, im. In the ordinal numerals as panjmã WP, panjvã (pañcamá-) etc. Before the close vowel ī however, the secondary change does not take place. *e.g.* sāĩ (svāmi-), rũĩ (róma-), bhũĩ (bhúmi-).

By spontaneous nasalisation, or through the influence of another nasal this change has extended to cases where there was no -m- originally. *e.g.*, pāmã WP. pāvā (pāda-> pau + -ā), jomār, WP. juār (*yavākāra-), damān WP. duān (Pers. dīwān).

§141. **Initial y-, v-** become j-,b- respectively. In W.P, however, v- remains v and in some words y- also appears as y-.

y-: jaũ (yáva-), jōt (yóktra-), jā (yádi), jānā (yáti), Relative pronoun jō, jāhṛā, jīh- (ya-); jaihnā but WP yaihṇā also (yábhati), the derivatives from this root also appear with y- in WP. In EI y- is retained perhaps in the educated speech only in words with y- borrowed from Persian *e.g.* yār, jār (Pers. yār-), yā. jã (Pers. yā).

v-: bakkh WP. vakkh (vakṣa-), bijj (vidyut), bingā (vakrá-) bāt (vārttā).

§142. **Intervocalic -y-,-v-.** Excepting MI. -aya->ē; the y- between any other vowels disappeared. But when preceded by a close vowel ī, ē, ū, a strongly fricative glide y developed before

the original y and both became -yy- The whole group appears as -iyy-, -eyy-, uyy- in pāli which later on became -ijj-, -ejj-, ujj in Mah. & AMg. and are found at present in S and M. Where, however, the y glide did not develop, the -y- disappeared as in Śaurasēnī and Mg. and found so at present in Hindī. EP. belongs to the latter group, but there are in it a few words showing jj- which are perhaps loans from a dialect of the other group (cf. Bloch § 105.)

-v- also has two developments. It disappears before vowels other than a, but otherwise becomes u and with the previous vowel forms a diphthong.

-y-: (*i*) for-aẏa-> ē see[1] § 103.

(*ii*) peār (priyakāra-), gānā or gaunā (gāyati), karīdā 'being done' (Pkt. *karīaṃta from karīadi on the analogy of dīaṃta-: dīadi, pīaṃta : pīadi etc).

(*iii*) dūjjā beside dūā (dvitīya-, Pkt. duiya *duijj, cf. AMg. aḍḍhāijja-< ardha tṛtīya-), tījjā beside tīā (tṛtīya-, AMg. tiēya taïya-), bhānēja, WP. bhaṇēã (bhāginēya-).

dāj (dāya-) or perhaps from Pers. dād 'a gift.'

-v-:(*i*) chail (chavi+-*illa-, jī (jīvá-) Pkt. jīvō), dēī (dēvī), beāh (vivāhá-), WP parīhṇā (parivēṣayati) EP. parōsnā is a loan from H.

(*ii*) Saun (śrāvaṇa-), deōr (dēvara-), jiūn (jīvana-), dhaulā (Pkt. dhavala-), jhiūr (dhīvara).

(*iii*) nūn, WP lūṇ (lavaṇa-), salūnā (salavaṇa-) go back to Pkt. lōṇa with a subsequent closing of the ō vowel.

§143. r, l. For the separation of two dialect-groups in which the IE *r, *l both appear either as r only or as l only, see Bloch § 139. They were confused into r in the West including Iranian, and into l in the East (Mg). The tendency to borrow

(1) y appearing in Native spelling of the EP words or of Hindi words is a glide introduced to avoid hiatus.

words from one into the other is very prevalent and is found even in the Vedic Texts. This borrowing became so extensive in course of time that in Sanskrit we often find **l** where Vedic had **r**, and sometimes **r** where Vedic had **l**. In several cases, doublets appear with **r** and **l** with or without difference in meaning. Panjābī on the whole agrees with Sanskrit as most other IAV's do with a few exceptions. Intervocalic -l- becomes -ḷ- in WP.

(*i*) **r, l** agree with Skt:—

r: **rāt** (**rā́tri-**), **rann** (**raṇḍā**), **rassī** (**raśmí-**), **russ^{a}nā**, (**ruṣyatē**), **karnā** (**kárati**), **bissarnā** (**vismarati**), **sauhrā** (**śvā́śura-**).

l: **lajj** (**lajjā**), **lipp^{a}nā** (**lipyate**), **līkh** (**līkṣā**), **lōhā** (**lōhá**), **seāl** (**śītakāla-**), **pīlā** (**pītala-**), **phal** (**phála-**), **bāl** (**vāla-**).

(*ii*) Skt. **r** > Panj. **l**. Most of these words are found with **l** in Pkts. **halhdī** (**haridrā**: Pkt. **haliddā**), **lajj** (**rájju-**), **lās** 'rope' (**raśmí-**)? either loan from H. or borrowed from Pers. **lās** 'refuse of silk'. In numerals 39—48, the change **r** > **l** is as old as MI.

(*iii*) In a few words **-ry-** after short **a** became **-ll-** in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). **pal^{a}ṭnā** (**paryasta-**: Pkt. **pallaṭṭaï**), **palthī** (**paryasta-**), **pahlāg** (**paryaṅka-**), **palān** (**paryāṇa-**).

(*iv*) Skt. -dr- > Panj. -ll- as found in Pkt. **allā** (**ārdrá-**: Pkt. **alla-**), **bhalā** (**bhadrá-**), **khullā** (**kṣudrá-** AMg. **chulla-**, **culla-**, cf. Mar. **cultā**).

(*v*) Skt. **l** > Panj. **r** : **abēr**, **sabēr** (**avēlā**. **savēlā**) cf. Panj. **bēllā** (**vélā**).

(*vi*) In one or two words Skt. **l** appears as **n** in Panj. *e.g.* **nūn** WP **lūṇ** (**lavaṇa-**), **naṅgh^{a}nā** beside **laṅgh^{a}nā** (**laṅghate** but cf. **naṅkhati** 'to move'). The confusion between **l** and **n** is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

§144. **Initial ś-, ṣ-, s- all become s-.**

ś-: **sang** (śaṅkā), **sau** (śatá-), **saũh** (śapatha-) etc.

ṣ-: **sōlā** (sóḍaśa), **saṭṭh** (ṣaṣṭí-), **chē** 'six' comes from such form as ***xsvaxs** and not from **ṣáṭ**, cf. Gyp. **śov**, Sinā **ṣa**, **Kś. ših**, Pers. **šaš**. Mar. **sahā** comes from Pkt. **cha** for in Mar. **ch-** > **s-**.

s-: **satt** (saptá-), **sāḍḍhē** (sārdha-), **suttā** (suptá-) etc.

§145. **Intervocalic -ś-, -ṣ-, -s-** all become **-h-** and fall with PI **-h-** and MI **-h-** derived from PI aspirates. For tone-effects of **-h-** see §§85-88.

-ś-: sehā (śaśá-), **sanehā** (sandēśa-), **pājāh** (pañcāśat), **pharhā** (páraśu-), **sauhrā** (śváśura-), **kōh** (króśa-).

-ṣ-: mãh (máṣa-), **hāṛh** (āṣāḍha-), **karīh** (kárīṣa-), **toh** (túṣa-) **tīh** (tṛṣā), **pōh** (pauṣa-).

-s-: sāh (śvāsa-), **kapāh** (karpāsa-), **mūhlā** (músala-), the **-s-** of **saptatí** in 69, 71-78 > **h** which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:--

(*i*) **das** (dáśa), is a loan from H. cf Lah. **dah**; H. EP **dahāī** 'tens'.

(*ii*) In the numerals 79-88 we find **-ss-** < **-ś-**, perhaps because the **-ś-** of **aśītí-** is a descendant of an original consonant-group. cf. **aṣṭau** 8, cf. **Av aštāiti** 80.

(*iii*) For the disappearance of **h** <**-ś-** in numerals see **Disaspiration** (4).

(*iv*) **-s-** remains in **sī** 'was, were' if derived from **āsīt** perhaps through an early loss of **ā-**, or it is a loan from H. cf. Lah. **āhā**, **hā**.

§146. **Initial h-** becomes unvoiced in EP, while it remains voiced in WP but is followed by a vowel in low tone especially in the dialect of Wazirābād.

h-: hatth, WP [ɦʌt:h] (**hásta-**), **hīā** (**hṛ'daya-**), **hal** (**hala-**), **haraṛ** (**harītakī**).

§147. **Intervocalic -h-** remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h-: lōhā (lōhá-), lāhā (lābha-), bāh (bāhú-), gehā (gráha-), saihnā (sáhate).

Consonants in contact.

§ 148. Two or more consonants coming together without the intervention of a vowel were assimilated. The process of assimilation had been completed by the time of Aśoka except in a few groups containing a sibilant or *r* in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhyas regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in MI or subsequent dialects. A number of these differences must be held as dialectal for the changes to which they could have given rise are also dialectal in MI.

§ 149. The following statements based on those of the Prātiśākhyas or on general principles of Phonetics have a useful bearing in explaining the development of PI consonant-groups in Panjābī and other languages:—

(1) In a group stop + stop preceded by a vowel, the first stop was unexploded i. e. it consisted of on-glide and occlusion only and lacked release or explosion— the characteristic of a stop which marks it as a distinct sound[1]. Unless exploded a stop is seldom recognised by the hearer though the speaker may be conscious of its individuality on account of the special effort made in its pronunciation. It is hence, natural that such stops should have gradually lost their individuality and should have

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(1) AV Prātiś I 43, 44. व्यञ्जनविधारणमभिनिधानः पीडितः सन्ततरो हीनश्वासनादः ॥४३॥ स्पर्शस्य स्पर्शेऽभिनिधानः ॥ ४४॥

been assimilated to those following[1].

§ **150.** In groups stop + other consonant, the stop was not unexploded[2] because the next sound being more open[3] a partial release took place which was enough to mark and preserve the individuality of the stop. The stop, therefore did not suffer assimilation to the following sound. But there are some apparent exceptions to it, *viz.* -ty-> -cc.-, -dl-> -ll-, -dv-> -bb. and -ts->-cch-. They are easy to explain if we consider the way in which each separate sound was formed.

(*i*) -ty-> -cc- t was formed by closing the air passage with the spread tip of the tongue at the teeth or their root[4]. In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate[5], the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate".[6] c also had the same place of articulation as y. It is not clear whether c was an affricate or a simple stop in the times of the Prātiśākhyas. Prof. Macdonell thinks they (*i.e.*, palatals c, and j) were affricate; but then Prof. Whitney questions why they were not described as such by the Hindu phoneticians and why they did not make a heavy syllable with a preceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop+consonant. For a similar reason kh, gh etc., were described as single sounds not making heavy

(1) It is interesting to note that in Skt. no word begins with an unexploded stop. The difficulty on the part of the hearer in recognising an unexploded stop can be easily demonstrated by nonsense dictation *i.e*, by dictating meaningless words to a number of persons. It will be found that most of them will fail to hear the unexploded stops correctly.

(2) Inference from A V Prātiś I. 44.

(3) In nasals the explosion of the preceding stop found its way through the nose.

(4) A V Prātiś. I 24, Taitt. Prātiś. II 38.

(5) Taitt. Prātiś. II 40.

(6) D. Jones: **English Phonetics** § 356

syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of **t** to that of **y** without exploding the former. The **t** thus becoming unexploded lost its distinctiveness and moved on towards the position of **y** till the whole resulted in **-cc-**. The resulting sound is double after a vowel because in that case **t** is double on account of its forming the first member of the group **t+y**. This also explains why the resulting sound was unvoiced and not voiced. The **t** being longer prevailed over the fricative **y** in devoicing it. Similarly arose **-jj-** from **-dy-**, **-cch-** from **-thy-** and **-jjh-** from **dhy-**.

(*ii*) **-dl-** > **-ll-**. The formation of **l** resembled that of **d** in having a contact of the tip of the tongue at the teeth, but differed from it in as-much-as in its case the air escaped at the sides of the tongue.[1] The **d** being followed by the contact for **l** at the same place was, therefore, unexploded, and **l** being a liquid and more sonorous sound prevailed upon **d** in assimilating it.

(*iii*) **-ts-** > **-cch-**. A similar consideration as for **-ty-** will explain this change also but with this difference that we might have expected **-ty-** to result in a palatal **-cc-** *i e.* **-ttʃ**, and **-ts** in a dental **-cc-** *i e.* **-tts** which later on became palatal. Sir George Grierson's conclusions about the different pronunciations of palatals in MI and Mod. I. seem to have some bearing on this point.[2]

Why **-ts-** resulted in an aspirated **-cch-** and **-ty** in an unaspirated **-cc-** seems to rest upon the sibilant in **-ty-** being not so strong as in **-ts-** because in the former case the spirant was only the devoiced form of **y** while in the latter it was original.

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(1) See Whitney's remark on Taitt. Prātiś. II 42, and A V Prātiś I 24.

(2) "The pronunciations of Prakrit Palatals." JRAS 1913 pp. 291—98.

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop[1].

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the **Atharva Veda Prātiśākhya** I. 10 rendered thus by Whitney—"They (first mutes) are known as 'seconds' when combined with the qualities of **jihvāmūlīya, ś, ṣ, s** and **upadhmānīya**" Here one may also compare the **Panjābī** pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in **Panjābī** while the voiced fricatives appear as unaspirated voiced stops.

One of the members of a consonant-group after a vowel in PI was always double.[2] This is the reason why the resulting group in MI also is double between vowels; thus **-kṣ-** in PI was **-kkṣ-** and hence became MI **-kkh-**, Similarly PI **-ṣk-** =**ṣkk-**> MI **-kkh-**, PI **-sm** = **-smm-**>MI ***-mmh-** though represented by **-mh-** in writing. The metre shows that **-ṇh- -mh-** in MI should be pronounced, **-ṇṇh-, -mmh-** respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group **-ṇh-, mh** would simply be an aspirated **ṇ, m**. Subsequent development of MI **ṇh** into **nh** in WP analogous to **ṇṇ**> **n**(n) also proves it. No doubt a single **k, g** followed by **h ɦ** make an aspirated **kh, gh**. It is for this reason that an initial PI **kṣ**—>MI **kh** and not **kkh-**.

(*iv*) To account for **-dv-**> **-bb-**, we may assume that **v** was closer here than elsewhere. Hence it first became **b** and then assimilated **d**. cf. Aśokan **dbādasa** for **dvādaśa**.[3]

§**151.** In other cases the double consonant of the group assimilated the single one, thus **-nd-** > **-nn-** as attested by the **kharoṣṭhī** documents from Central Asia belonging to the first or

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(1) Whitney on AV **Prātiś.** II 6, **Traitt. Prātiś** XIV 12-13.
(2) AV **Prātiś** I 58, III 28, 30-32; **Taitt. Prātiś** 1-7, 9-28. Whitney's **Skt. Grammar** §§ 228-29.
(3) **Girnār** III 1, IV. 12.

second century A.D., and the present pronunciation of many dialects of the N.W. including Panjābī and Nepālī. **-ry-** > **-jj-**, **-hy-** > **-jjh-** for r and h were never doubled in groups (AV **Prātiś.** III 31).

In a group nasal+nasal the first is assimilated to the second because the first was in a way unexploded as nasals also are reckoned among stops.

The double consonants thus produced from PI consonant-groups have remained double in **Panjābī** except (1) when falling in an unaccented syllable, or (2) when final and preceded by a long vowel. A group consisting of nasal + consonant under these conditions lost its nasal, giving the nasality to the preceding vowel.

§152. **Stop+stop.**

1. **Homorganic** groups remain unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see §87).

-kk-: **kukkaṛ** (**kukkuṭá-**), **chikk** (**chikkā**), **cīknā** (**cikkaṇa-**) but cf. **cikkaṛ** 'mud'.

-gg-: **gúggal** (**gúggulu-**).

-cc-: **uccárnā** (**uccarati**); **uccaṛnā** (**uccaṭati**) but the trans. form **ucēṛnā** points to ***ucciṭati**; **khicṛī** (**khiccā**) cf. Guj. **khīcī**; **ūncā** but WP **uccā** (**ucca-**).

-cch-: **kacchū** (**kacchapa-**), **gucchā** (**guccha-**), **kacch** 'nickers' (**kacchā**: **kákṣā**), **picch** (**picchā**), **pucchanā** (**pṛcháti**) **bachaunā** (**vicchādayati**), WP **pucch** but Ludh. **pũch** (**pucchā**).

-jj-: **lajj** (**lajjā**). **lajj** (**rájju-**), **kajjal** (**kajjala-**), **sajjā** 'right' 'opposite to left' (**sajja-** 'ready'), **bhujjanā** (**bhṛjjáti**).

ṭṭ-: **haṭṭ** (**haṭṭa-**), **bhaṭṭ** (**bhaṭṭa-**) cf. H. **bhāṭ**; **paṭṭī** (**paṭṭa-**) **kuṭṭanā** (**kuṭṭayati**), **ghaṭṭanā** (**ghaṭṭayati** MBh. VI 2894 B).

-ḍḍ-: **uḍnā** besides **uṛnā** (**uḍḍayati**), **haḍḍ** (***haḍḍa-**).

-tt-: **uttarnā** (**uttarati**), **tittar** (**tittirá-**) **latt** (**lattā**), **mattā** (**mattá-**), **pittā** (**pitta-**), **citt** (**cittá-**), **khittī** (**kṛ'ttikā**), **bit[t]** (**vittá-**).

-dd-: **kudāl** (**kuddāla-**).

-ddh-: **siddhā** (**siddha-**), **buddh** (**buddhi-**), WP **baddhā** (**baddha-**).

-pp-: **pippal** (**pippala-**), **piplā mūl** (**pippali-**).

§153. 2. In **Heterorganic** groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect.

-ṭk-: **chikkā**, **chakkā** (**ṣaṭka-**).

-tk- : **ukkarnā** (**utkirati**), **sakārnā** (**satkārayati**).

-tkh : **ukkhaṛnā** (***utkhiṭati**),[1] **ukkhal** 'mortar' (***utkhala-**) cf. **khála-** 'thrashing floor'.

-ḍg-: **khaggā** 'a fish' leaf of **ghīkūār** which resembles sword-blade (**khaḍga-**).

-dg-: **uggarnā** (**udgurati**), **ugganā** (**udgata-**), **ugamnā** (**udgamyate**).

-dgh-: **ugghaṛnā** (**udghaṭate**), **uggh**[ā] 'fame, famous' (**udgha-** m. excellence, model; **udghoṣa-**?).

-kt : **bhattā** (**bhaktá-**), **sattū** (**sáktu-**), **motti** (**mauktika**)-**ratt** 'blood' (**rakta-**).

-pt-: **satt** (**saptá-**), **tattā** (**taptá-**). **suttā** (**suptá-**).

-kth-: **satthal** (**sákthi**).

-bd-: **saddā** (**śábda-**).

-gdh-: **duddh** (**dugdhá-**), **daddhanā** (**dagdhá-**).

-bdh-: **laddhā** (**labdha-**), **jaddhā** (**yabdha-**).

-tp-: **upajnā** (**utpadyate**), WP **uppaṛnā** (**utpatati, utpaṭati?**).

-tph-: **upphanānā** (***utphaṇati**).

-dbh-: **ubbharnā** (**udbharati**).

§154. **Stop+Nasal.** (1) In a group guttural+**n** or **m**, the nasal is assimilated.

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(1) The existence of a verb ***khiṭati**: **kheṭati**, perhaps formed from **kṛtta-** 'cut' in the sense of 'separating' is proved by other forms also *e.g.* Panj. **nakhāṛnā** 'to separate,' **bakhāṛā** 'quarrel'.

-kn-: mukkanā (Pkt. mukka- <*mukna-; mukt-). Pischel assumed *mukna 'to explain' Pkt. mukka-(§566)but Bloch objects to it (§94). Turner supports the former (Guj. Phon. § 76); saknā (śaknoti or śakyate).

-gn-: agg (agní-) bhuggā 'worn out' (bhugna-), nangā (nagná >nagga- AMg., naggaï: *naṃga-), Ambala bhagganā (bhagna-), lagganā (lagna-or lagyati).

-km-: rōk 'cash money' (raukma- 'golden') the only word containing -km that appears in Pkts, is rukma- and all its derivatives show -pp-. Rukkiṇī occurs once in Jīvānanda's edition of Nāgānanda (Pischel § 277)

-gm : jug 'pair' (yugma-).

(2) In the group jñ the j was assimilated; the resulting ññ- became n [n]- in EP. and -nj in WP.

janeaū, WP. janjū (yajñopavītá)

naī- perhaps goes back to rājanī, WP Guj. Mar. rāṇī favours this hypothesis.

ān (ājñā) Pkt āṇā is an instance of simplification of double consonant with compensatory lengthening of the preceding vowel. For rānī and ān cf. Turner JRAS. 1924 p. 574. Sain (sṃjñá); Pa. saññā (cf. Pkt. saṇṇā). >*sañ>*sann > sain on account of the following nasal. See § 30.

(3) -tn->-tt- H. Saut. (sapátnī but P. saukkan?) Rattī "short form of the personal name Ratan may be equally referred to rátna or raktikā.

-tn->kk?

(?) arak (aratní), saukkan (sapatnī)?

-dn->-nn- This change goes back to PI. cf, bhinná-, chinná-anna- etc. WP. runnā P.P.P. of rōṇā 'to weep' may either point to *rudna > *runna- or be a late analogical form.

(4) -tm->-pp-: āp (ātmá), apnā, WP āpṇā (ātmanaḥ)
-dm->bb-: pabban (padminī), pabb "forepart of the sole of the foot" (padma-)?

§155. **Nasal + Stop.** In its treatment of the groups nasal + stop, **Panjābī** ranks with the North-Western languages, Sindhī and Lahndī, and with some Pahārī dialects as opposed to the other IAVs In it the unvoiced stops after the nasal are voiced while the voiced ones are assimilated to the nasal. The resulting voiced aspirates, whether stops or nasal, bring about the usual tone changes after losing their aspiration. That this change is very old, in one dialect at least, is proved by its occurrence in the **kharoṣṭhī** documents from Central Asia (Bloch J. As. 1912, I p. 332ff). In Eastern **Panjābī**, however, -ṅg(h)- -ñj(h)- remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of Hindī. For disappearance of the nasal or its reduction to nasality of the previous vowel see **Nasalisation and denasalisation** §§111-19.

-ṅk-: **aṅg** (aṅká-), **aṅgūr** (aṅkūra-), **kuṅgū** (kuṅkuma-), **nasaṅg** (niśśaṅka-), **saṅg** (śaṅkā), **kaṅgan** (kaṅkaṇa-) **páhlāg** (palyaṅka-).

-ṅkh-: **saṅgh** (śaṅkhá-?), **pīgh** (prāṅkhā), **suṅghanā** (*śṛṅkhati V. O. J. VIII p. 35), **uṅghanā** (uṅkhati), H. **sūghnā** and **ūghnā** point that the change is very early.

-ṅg-: **uṅgal** (aṅgúli-), **bhaṅg** (bhaṅgā), **siṅg** (śṛṅga-), **raṅg** raṅga-), **caṅgā** (caṅga-), **piṅgalā** (paṅgu-). In EP these words are distinctly pronounced with **ṅg** while in WP **ṅṅ** is commoner They are, however, spelt both ways in dictionaries.

-ṅgh-: **jaṅgh** (jáṅghā), **laṅghanā** (laṅghate).

-ñc-: **panj** (páñca), **manjā** (mañca-); **sinjnā** (siñcáti) **kunjī** (kúñcikā), **kanj** or **kunj** (kancu-), **kunj** (krúñca), **cunj** (cañcu-). Lah. **vañj ṇā**, **vāiṅā** S. **vañṇu** (váñcati).

-ñch-: **hūjhnā** (uñchati), **pūjhnā** (prōñchati) Pkt. **puṃchaï**, H. **põchnā**, **pūchnā**).

-ñj-: **munj** (muñjā), **anjan** (añjana-). **pinjara** (pañjara-), **pinjanā** beside **pinnanā** 'to card cotton' (piñjayati 'to kill'), **bhannanā** may be a contamination of **bhanjati** and **bhinna-**.

-ñjh-: sanjh (sandhyā: Pkt. saṃjhā shñjhā), banjh (vandhyā:- Pkt. vaṃjhā, vañjhā.)

-ṇṭ-: kanḍā (kánṭaka-), ghanḍ (ghanṭa-), banḍanā (vanṭate), cunḍanā (cunṭati).

-ṇṭh-: kanḍhā (kanṭhà-), sunḍh (śunṭhi-), khunḍhā (kunṭha-)

ṇḍ-: gannā (ganḍa-), kānnā (kánḍa-), khanḍā- (khanḍà-), pinn (píṇḍa-), ḍann (daṇḍá-), munn[a]nā (muṇḍayati) rann (raṇḍā), kunālī, P.W. kunnī (kuṇḍa-), hunn (huṇḍa). In several words mostly from EP., -ṇḍ- remains unchanged, *e.g.*, ānḍā, but Mul. ānnā 'eye-ball' (āṇḍá-), rinḍī (eraṇḍa-), ganḍōā (gaṇḍūpada-), ganḍā, khanḍ pinḍā, ḍanḍ[ā], munḍā, ranḍī, kūnḍī, hunḍ. Here the last eight are doublets and the others may be loans from Hindī.

ṇḍr-: pōnnā beside pōnḍā (pauṇḍra-)

nt-:tand (tántu), dand (dánta-) pāid W.P. puād (pādānta-), sād in sukkh sād (śánti-), masād (māsānta-) may be a *semi-tatsama*.

In the Present Active Participles and the III pl. Present Indicative, -nt- becomes -nd- which further becomes -d- in the one and -n- in the other case, See §§ 117 and 156.

-ntr-: ād WP ānda (āntrá-), jandā WP jandrā (yantrá-), mand WP mandar (mántra-), madārī or mādāri (mantrakāra- or perhaps Pers. 'madār 'N saint'+ī), neōdā, WP niūndrā (ni- mantra-) WP māndrī (māntrika-).

-nth : pandh pánthāḥ), kandh (kanthā L.), madhānī (manthāna-). WP pāndhī (pānthika-). In granthi- and granthati the th was cerebralised in Pkt. stage and consequently we have Panj. ganḍh, ganḍhanā. gaṭṭhanā (grath, granth) with cerebralisation of th.

-nd-: chann (chàndaḥ), sanēhā (sandēśa-). WP nanān (nānāndā) EP nanād must be a loan from Hindī, or it came from nanandā another form of nánāndā recorded by Monier William.

This change appears in the compound words having manda- as their first member, *e.g.* manākkhā (māndākṣa-), manhēnmā 'destitution of milk' (manda + dhainavā-), manrāh 'not roughened

sic a grinding stone,' mantārū 'not knowing how to swim,' mankhaṭṭū 'not earning anything'; also in mannõ *f.* ill luck (mandimā *m.*?), kunnan beside kundan 'pure gold' (kunda-)?

-ndr-: cann beside cand (candrá-), WP. canhã jhanhã- (candrabhāgā).

-ndh-: annhā (andhá-), bannh (bandhá-), kannhā (skandhà-), innhan (indhana-), binnhanā (vindhátā), rinnhaṇā (*rindhati), runnhanā (*rundhati).

-ndhr-: gōhran (gudá + randhra-).

-mp-: kambanā (kampate), cambā (campaka-), tumbanā 'to stretch out cotton before carding it' (trumpati), WP limbaṇā (limpati).

-mph-: gumbhā (gumpha-).

-mb-: ammã (ambá), lammã, lambā (lamba-), nimm (nimba-), samm (śámba-), sēm (śaimbya-), kuṛam (kuṭumba-), kōṛmã (kauṭumba-), jammũ (jambu-), kammal, kambal (kambalá-), WP palamṇā (pralambate). The forms appearing with -mb- are confined to EP.

-mbh-: kamheār (kumbhakāra-), thammh (stambha-), khammhā (skambhá-), ulāmmhã beside ulāmbhã (upālambha-?) rammhanā (rambhate).

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI mp[h], *e.g.* kammanā, tummanā, camēlī, WP. limmanā, gummhā besides forms with -mb[h]. Assimilation of b- in mb coming in the same syllable is also common in other languages *e.g.* H. ām (*āmb-, *ãb) sēm; cf. Southern English pronunciation of lamb, land, comb: pond, limb: wind etc.

-nt- > *-nd- > *-nn- > -n in the Present Indicative III pl. Thus karanti > karan, bharanti > bharan etc. In WP Present participles also, thus Pkt, karaṃta- > WP karnā 'doing'.

§157. **Nasal+Nasal.** The first nasal is assimilated to the second.

-mn-: W.P. **nimmojhānā** (nimná+apadhyāna-). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm-: **jamm** (jánma).

§158 **Double nasals**, like other double consonants have been preserved except that -ṇṇ-, -nn- become alveolar.

-nn-: **ann** (ánna), **anāj** (annádya-).

-mm-: **damm** (dramma-).

§159. **Nasal+Semi-vowel** treated under **y-, r-, l-, v-groups.**

§160 **Nasal+Sibilants.** In its treatment of nasal+sibilant, also, **Panjābī** ranks with the North-Western languages, *i.e.*, it reduces the sibilant to a voiced aspirated stop of the same class as the nasal then losing the aspiration after producing the tone-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The **Prātiśākhyas** refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant[1]. This may have been the course followed by the ancestors of **Panjābī**, thus:—

-ñś- > -ñcś- > -ñch- > Panj. -njh-

ns- > -nts- > -nch- > Panj. -njh-

Or, perhaps, the sibilant was voiced as in ṣṇā,[2] and later on became an aspirated stop. But that would have been contrary to the **Panjābī** treatment of foreign fricatives whereby Pers. x, Eng. θ, Pers. Eng. f appear as **kh, th** and **ph**, respectively; while Pers ɣ Eng. ð, Pers. Eng. z, v appear as **g, d, j, b**

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(1) ङणनेभ्यः कवर्गः शषसेषु॥ **AV Prāt'ś.** II 9 "After ṅ, ṇ and n are inserted k, ṭ and t before ś, ṣ and s." नकारस्य शकारे ञकारः॥ **AV Prāt'ś** II 10. 'Before, ś, n becomes ñ." ङपूर्वः ककारः सषकारः॥ Taitt. **Prātiś** V 32. "After ṅ is inserted a k before s and ṣ " टनकारपूर्वश्च तकारः ॥ *Ib.* V. 33 "After ṭ or n is inserted a t." Whitney's edition and translation.

(2) cf. the general tendency of **Panjābī** Pkt. to voice an unvoiced *stop after a* nasal consonant.

(unaspirated). Following this Pers. [ʃ] sometimes appears ss ch especially in illitarate speech, but the normal change is s. If the sibilant had been voiced it should have appeared as j, and not as jh.

ṃś: banjh, WP vanjh "pole for propelling a boat" (vaṃśá-) bãs 'bamboo' is a loan from Hindī. sānjhī, sãjh (sāṃśa) cf. ṣiṇā sãzhu 'half of land produce'.

The numerals bīh, tīh, come from Pkt. vīsaï, tīsaï and not from Skt. viṃśatī. triṃśát.

ḍassanā is from daśyati, and ḍang 'bite' from *dakna> AMg . ḍakka- > * ḍamka. cf. H. ḍãk, ḍaṅk.

kassū (kaiṃśuka-) is a loanword.

-ṃṣ-: pīhnā comes from Pkt. pīsaï rather than Skt piṃṣati. cf. ṣiṇā pezõiki.

-ṃs : kãssī, W P. kaīhā (kaṃsá-: kāṃsya-) seems to be a late borrowing with -s- > -h-. Sindhi hanju (haṃsá-). Panj> hans is a loan. hass 'collar- bone,' but Sindhi hanja, "the part above the hip-bone on which infants sit in being carried" (áṃsa) mãs (māṃsà-) is a *tatsama.* cf.Sindhi māsu,mãsu, ṣiṇā mõs, Genitive mozãi.

M I -ṃs- injhū, WP. àṃjh, Sindhi hanja ṣiṇa ãṣu (àśru-Pkt. aṃsu) khangh (kāsā Pkt. khāsā Pisch. § 206, * khassā- * khaṃsā) cf. H khãsi. khunjhanā to be missed (kuṣṇāti, Pkt.kussaï khussaï.* khuṃsaï) cf. H. v. ṭ. khõsnā mãih, W P majjh, manjh (máhiṣī) * mhiṃsī) cf. H. bhãis. E. P. mhãis is a contamination of mãih and bhãis.

cunghanā H cũghnā cf. cũsnā, Rajas cũkh (√cũṣ:- √cucũṣ Pkt. cũsaï cussaï * cuṃsaï; or from cukṣati > * cumkhati).

A short vowel before the group nasal+sibilant is more favourable for this peculiar change than a long vowel.

§ 161. Groups with y.

(1) *y* always occurs as the last member of a consonant-group[1] when a stop except a dental precedes *y*, the *y* is assimi-

(1) Monier-William's Dictionary records only one word यवागुली yvāgulī in which y occurs as the first member of a consonant group.

lated with the usual tone results if the stop is a voiced aspirate.

-ky-: mānak (māṇikya:), chikkā (śikya-) cf. Guj. śīkũ saknā (śakyati or śaknōti), sāk 'relation' * (svākya-).

-khy-: pakhānā (prakhyāna-), W P. akhān, akhāun (ākhyána-) ākhyā-pana-).

-gy-: bhāg (bhāgya-), suhāg (saubhāgya-), lagganā (lagyati), barāg 'feeling homesick, said of children' (vairāgya-).1

-cy-: pacnā (pacyate)[1], rucnā (rucyate), cūnā (cyutá-), bacnā, cf. WP. vacāuṇā (vacyáte.)

-jy-: Jēṭh (Jyēṣṭha-). rāj (rājya-), banaj (vaṇijya-), bhaj janā (bhajyate), bhujjanā (bhṛjyate).

-ṭy-: phaṭnā (*sphaṭyati: sphaṭate), ghaṭṭanā (*ghaṭyate: ghaṭṭate: ghaṭate), ṭuṭṭanā (truṭyati).

-ḍy-: Powādhī jāḍḍā (jāḍya-).

-py-: tapnā (tapyate), lippanā (lipyate), rūppā (rūpya), māppā (māpya-).

-bhy-: labbhanā (labhyate).

(2) In a group dental stop+y, the y palatalises the stop before being assimilated.

-ty-: sacc (satyá-), naccanā (nṛtyati), bacc WP vacc (ápatya-),

-dy-: ajj (adyá-), khājjā (khādya-), bijj (vidyut), jūā (dyūtá-) chijjanā (chidyate), bājjā (vādya-), pasijjanā (prasvidyate) upajnā (utpadyate).

-dhy-: gijjhanā (gṛdhyati), bujjhanā (búdhyati), sujjhanā (śudhyati), sijjhanā (sídhyati), rijjhanā (ṛdhyati), mājjhā (mādhyà-). cf. -ndhy- njh: sanjh (sandhyā́), banjh (vandhyā).

(3) -ṇy- becomes nn- but the examples are not certain.

punn (púṇya-, kān *f.* (*kāṇya-: kāṇá-).

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(1) For shortening the double consonant after a short vowel in the roots pac, ruc, sak phaṭ, tap and in a number of other words, see §121 (6).

(4) The treatment of n+y is not quite definite. In some words the y is assimilated and in others it becomes j. The former seems to be the proper development in E.P.

sunnā, WP. **sunjā** (śūnyá-); **jann**, WP **janj** (jánya-) cf. Mar. jānavsā (jánya+vāsa-); **kanneā** *t.*, WP **Kanj** (kanyā́) **dhān** WP **dhāī**, perhaps, for dhāñ *dhānj (dhānyá-); **mannan**, (mányate), **neārā** (anyākāra-?). [M] **anj** (anya-).

(5) In m+y: the -y is assimilated.

uggamnā (udgamyate), **ghummanā** (HD **ghummaï**: *ghumyaï).

(6) In l+y, the y is assimilated but in many cases the resulting -ll- seems to have been aspirated at some stage, probably before Apabhraṃśa, for we find its traces in several languages at present. For Marāṭhī see Bloch §148.

Kallh, H. **kalh** (kalya-), **pahlāg** (palyaṅka-) etc. For further examples and exceptions see §§ 128-29.

(7) In v+y, the y was assimilated and the resulting **vv** became **bb** in EP, but remained **vv** in WP. Sindhī treats this group differently in the initial position from the interior one.

bāgh (vyāghrá-), **sarbāh**, **sirbāh** (Panj. sir+Skt. vyādhi-).ā-

(8) In sibilant+y, the y is assimilated and the resulting ś,ś ṣṣ fall together with **ss**.

-śy-: **nassanā** (naśyati); **dissanā** (dṛśyate), **saulā** (śyāmala-).

-ṣy-: **russanā** (ruṣyate), **tussanā** (tuṣyati).

-sy-: **sālā** (syālá-), **hāssā** (hāsya-), **hasnā** (hasyate) or perhaps a loan from Hindi but the latter goes back to Pkt. *haṃsaï-ālas (ālasya-), **kāssī** (kāṃsya-).

(9) In ry, hy, the r and h are assimilated because they are never doubled in a group (see § 151). The resulting **yy** becomes **jj** but in the case of **hy** it is aspirated for **h**, also, like **ś, ṣ, s**, when assimilated, aspirates the resulting double consonant.

ry-: **kāj** (kāryà-), WP **pujjanā** (pūryate) EP **pugganā** may be an analogical formation after **bhajj** Ambālā **bhagg**; **bhijj**: Ambālā **bhigg**.

-hy-: gujjhā (gúhya-). bājjhõ (bāhyatáḥ), bōjh (*uhya-:Pkt. vojjha-), dājh (*dāhya-). WP ḍajjhᵃnā (dahyate).

§162. **Groups with r.** In EP all groups containing r assimilate the r to its neighbouring consonant, and when it precedes a dental stop it often has the cerebralising effect besides assimilation. In WP which has a greater affinity to North-Western dialects, the group consonant + r behaves differently from the group r + consonant. This difference of treatment was much more prominent in Aśoka's time as shown by a comparison of the **Shāhābāzgaṛhī, mansehrā** and **Girnār** versions with those of **Kālsī, Dhauli** and **Jaugaḍa.** The group consonant + r was preserved while the group r + consonant shifted its r to the initial consonant, doubling at the same time the consonant left single, or transposed its place with its own member so that the result in either case was a group consonant + r; thus we get **dharma-** > **dhram(m)a-, sarva->, savra** [1]. In WP. (also in Lahndī and Sindhi), the groups consonant +r, especially dental stops + r have remained unchanged, and the groups r + consonant in words beginning with a dental stop have shifted the r to the dental stop after doubling the other member. This latter tendency of shifting r is noticeable to some extent in **Prithirāj Rāsau** of Cand.[2]

Consonant + r: –

kr: kōh, S. **kōhu** (króśa-) **kōl,** S. **kōli** (krōḍā,) **cakk** (cakrá-) **cukkā** (cukra-). **sūk** (śukrà-) recorded by Mayā Singh must be a loan from Hindi or quoted from the **Ādi** Granth.

gr: gaṭṭhanā (grathnáti) **gehā** (gràha-), **aggā** (ágra-), **jāgnā** (jāgrati). **graihn** 'eclipse' is a *ts.* **gās** 'mouthful' is a loan from Hindi, **grāh** is a loan from WP; **grās** usually used in **gaū grās** 'portion of bread set apart for cows' is a *ts.* **graũ** or **grã** 'village' is a loan from WP the common word in EP being **piṇḍ.**

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(1) Michelson: JAOS Vol. 30, 31.

Hultzsch: Aśoka's Inscriptions—Grammatical Sketch.

(2) dhram(m)a- for dharma in the passage quoted by Beames in his Grammar. I p. 15.

ghr: bāgh (vyāghrá-).

jr: bajj 'calamity' (vájra-).

ḍhr: mīḍḍhā (mēḍhra-).

tr: tāhnā, WP trāhṇā (trāsayati), tōṛnā WP troṛnā (trōṭayati) gōt, WP gōttar (gōtrá), cittā WP cittrā (citraka-,) cittanā, WP cittarnā (citrayati), Cēt, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pàutra-,) putt WP puttar (putrà-), patt, WP pattar (patrá-), sút WP sūttar (sútra-), dāttì WP dātrī (dā́tra-), tinn WP trai (tríṇi, Pkt tiṇṇi), (tràyaḥ-). Guj. traṇ may be contamination for the two.

r after a dental stop does not cause cerebralisation. In ṭuṭṭanā it is due to the following -ṭṭ- cf. WP. truṭṭanā. Similar may be the case with ṭaṭṭī, WP. traṭṭī, In ciṭṭā 'white' (citrá-) the form with a cerebral is perhaps chosen as a loan from some other dialect to distinguish it from cittā 'leopard.'

-ntr-: ā̃d, WP āndar (āntrá-) etc. See § 112 (c).

dr: damm (dramma-), dākh (drākṣā), chiddā WP chidrā chidrá-), dadd WP daddar (dadru-), nīd WP nīndar (nidrā). In ḍāhnā, if from drāghate, dr has become ḍ. For -ndr-, -ndhr- see § 15.

dhr: giddh (gṛ'dhra-); baddharī beside baddhī (várdhra-) and sidhrā in 'sidhrā pudhrā' 'simple' (sidhrá-) are loans from WP.

pr: pauh (prabhā́), pōhan (pravahaṇa-), páunā (prāpayati).

br: bāhman (brā́hmaṇa-), kubbā (*kubra-: kubhrà) cf. Guj. kubḍū.

bhr: bhāī WP bhrā (bhrā́tā), bhaur (bhramara-), bhā̃u (bhrū- cf. Pkt. bhumagā, bhamayā Pischel § 124), bhaṭṭh (bhrā́ṣṭra-), bhā̃unā (bhramati).

mr: makkhan (mrakṣaṇa-). When mr occurs in an internal syllable, a b develops between m and r, and the whole group

appears as -ṃb- in Pkt. (Pisch. §205), amb (amra-), tāmbā WP trāmbā, trāmmā (tāmrá-), tāmṛā (tāmra+paṭa-?)

śr: saun (śrāvaṇa-), missā (miśrá-), WP mass (śmáśrū-), sass (śvaśrū), cauras (caturaśra-). For aśru->anjh, injh. see under -ṃs- §160.

§163. r+consonant:

-rk.: akk (arká-), kakkar (karkara-), takkanā (tarkayate), takkalā WP trakkalā (tarku-), makkaṛ (markáṭa), sakkar (śarkarā). In WP trakkaṛī in opposition to EP takkaṛī, the r after t is due to shift if the word is connected with the root √tark. WP srakk (but EP sakk) points to *śarka- rather than śálka .

-rg-: bagg (várga-), magghar (mārgaśira-), caugganā (caturguṇa-) gāggar (gargarī).

rgh : māihgā (mahārgha-), ghaggarā (gharghara-), Lah. aggh (argha-).

-rc-: kucc (kūrcá-)

-rj: gajjanā (garjati), gujjar (gurjará-), khajūr (kharjúr-) gājjar (gārjara-).

-rṇ : kann (kárṇa-), pannā 'leaf' (parṇá), unn (úrṇā), cūnnā (cūrṇa-), punneõ (púrṇimā), siūnā seõnā (suvárṇa-; sauvarṇa-).

-rt , -rth-, -rd-, -rdh-, see under Cerebralisation § 169.

-rp-: sapp (sarpá-), kapāh (karpāsa-), khappar (karpara-), tappaṛ, Lah. trappaṛ (L.S.I VIII' p. 326) (tálpa- connected with √tṛp MW.: *tarpa); ṭappanā, Poṭh. trappaṇā (*tarpati: tṛpyati).

-rb-: kabrā (karbara-)-

-rbh : gabbhā (gárbha-), cibbhaṛ (cirbhaṭa-), dabbh Mul. drabbh (darbhá-)

-rm : kamm (kárma), camm (cárma), kāman (kārmaṇa-), nimmal (nirmala-), WP. kummā (kūrmá-).

-ry-: Dealt with under y-groups.

-rl-: dūllõ 'bridegroom'. H. dulhā, Guj. dūlū (durlabha-?)

-rv-: cabbanā (carvati), caubī WP cahvī (cáturviṃśati-), khabbā (kharva-?)

-rś-: dassanā (darśayati), pāssā (pārśvá-), passalī (parṣú-)

-rṣ-: ghassā (gharṣa-), khassanā (karṣati), WP vassaṇā (varṣati). baras. sarhõ, ārsī etc see under svarabhakti.

§164. Groups with l.

(1) In groups l+stop or m, l is assimilated

-lk-: bakk (valká-), sakk (śálka-).

-lg-: guggal (gúlgulu-), phaggan (phálguna-), baggā (valgú-). bāg, WP vāg (valgā) perhaps a loan on account of

-lp-: tappaṛ (tálpa-?), WP kappaṇā (kalpayati).

-lb-: subb (śulba-) MW records śulva also but -lv- > -ll-.

-lm : gummã (gúlma-).

(2) In groups l+y, y is assimilated with frequent aspiration. See § 128.

(3) In groups l+v, d+l, and r+l, the l assimilates the other member.

-lv-: bil, bill in Mayā Singh's Dictionary. (bilva-).

-dl-: bhaḷā (bhadrá-: *bhadla-) allā (ārdrá-: *ardla-), khullā 'low, base' (kṣudrá-: *kṣudla-), In J. Pkt. chulla- culla- Pischel § 325).

-rl-: dūllā (durlabha-).

(4) -ll-: pallā (pallava-), challī 'maize-ear' (challi-). See also -ly- § 128.

§ 165. Groups with v.

(1) When coming after a guttural, palatal or cerebral stop, v is assimilated to the stop.

-kv-: kaṛhnā (kvathati), pakkā (pakvá-)

-jv-: jalnā (jvalati).

-ṭv-: khaṭṭ (khaṭvā).

(2) Dental stop + v had three developments in MI, viz. double dental, labial or palatal stops. (Pischel §§ 298-300). In Panjābī all the three have their traces, but it is difficult to say which was proper to it. For marāṭhī, see Bloch § 130.

-tv- > -tt-: -ttan (-tvana-) as in kuṛattan'bitterness', palattan 'yellowness'. -t (-tva-) as in miṭṭhat 'sweetness'. sat (satva-) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in kauṛāpan, luccapanā etc.

WP suhappan. -p (-tva-) WP suhnapp 'beauty',
-ppā (-tva-) as in buḍhēppā 'old age'.

-dv-> -dd-: dō (dvaú) and its derivatives dūjjā, dugganā etc. They can, also, be explained as coming from duvau * duv- etc. cf. Pkt. du- in compounds. Lat. duo.

-dv- > -bb-: bārā (dvādaśa) and other numerals 22, 32, 42 etc. beōr (dvi +varaka- 'cloth'), bār (dvāra-), cf. Guj. bījā. Mul. beā 'second'.

-dhv->-ddh-: ḍhaṭṭhā (dhvasta-: *dhvaṣṭa). In Panjābī dh was cerebralised on account of the second cerebral.

-dhv-> bbh-: WP ubbhā (ūrdhva-)
-dhv->-jjh-: jhanḍā (dhvajā+daṇḍa Mar- jheṃḍ-
jhankār (dhvaní-) if not purely onomatopoeic.

The group -dv-resulting from ud- followed by a word beginning with v- became -vv- in Pkts(Pischel § 298), and consequently bb in EP, and vv in WP.

baṭnā, WP vaṭṇā (udvartana-) *cf.* H. ubaṭnā, Sindhi uṭaṇu.

(3) In groups v+y, r+v, and l+v, y, r and v are assimilated. See § (9), 161 (7), (9) § 164 (3).

(4) In groups sibilant+v, v is assimilated.

-śv-: sauhrā (śvàśura-), sass (śvàśrú-), sāh (śvāsa-), basāh (viśvāsa-), assū (āśvina-), pāssā (pārśvà-).

-ṣv-: māssī (mātṛṣvasṛkā).

-sv-: pasijjanā (prasvidyate) sakā (svaka-:* svakya-) sāk (*svākya-) are *ts.*: *cf.* sakā, H. sagā (svaka-).

(5) -hv- becomes -bbh-, jibh, poṭh. jibbh. (jihvā).

§166. Groups with a sibilant. Sibilant+stop.

(1) In groups sibilant+stop, the sibilant appears as aspiration of the stop, the latter being doubled for which see § 150 (3)

-śc-: tirchā (tiraścà), bicchū (vṛ'ścika-), picchā (paśca-), pacchõ (paścima-).

-ṣk-: bikkharnā, bakhērnā (viṣkirati), sukkā 'dry' but sukkhā 'a particular plant' śúṣka-), pōkkhar (pauṣkara-).

-ṣṭ-: aṭṭh (aṣṭàu-), naṭṭhanā (naṣṭà-), muṭṭh (muṣṭī-), miṭṭhā (miṣṭa-), rīṭṭhā (àriṣṭa-), pīṭṭhī (piṣṭa-).

ṣṭr-: uṭṭh, ũṭ[h] (u'ṣṭra-), bhaṭṭh (bhràṣṭra-), WP. oṭṭhā (auṣṭra-).

-ṣṭh-: kōṭṭhā (kōṣṭha-), kāṭh (kāṣṭha-), jēṭh (jyēṣṭha-), sēṭh (śrēṣṭha-), gūṭṭhā (àṅgúṣṭha:-).

-ṣp-: bhāph- (vāṣpa-).

-sk-: khammhã (skambhà-), bakkhar (upaskara-), bakhārá (vakaskāra-?).

-st-: than (stàna-), thammhā (stambha-), thōṛā (stōkà), hatth (hàsta-), matthā (mastaka-), patthar (prastara-), natth (nastā) ātthamnā (àsta+?)

-sth-: thālī (sthālī), thāh (sthāgha-), thānī (sthāna-).

sp-: phāhā (spāśa-).

-sph-: phuṭṭanā (sphuṭyate), phōṛnā (sphoṭayati).

-(2) In a group consisting of the final sibilant of a preposition and the initial stop of the following word, aspiration does not take place.

-ś+c-: nacōṛnā (niścotate), niclā (niścala-).

-ṣ+k-: nikkalnā (niṣkalati : niṣkālana- 'driving out' Gobh.), -nakammā (niṣkarma-), cãuk (catuṣka-).

-ṣ + p-: naputtā (niṣputra-), caũppaṛ (catuṣpaṭa-), Guj. cōpan (catuṣpañcāśat).

-s+k-: nakk (nàs+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), caunti WP. cautti (catustriṃśaṭ).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

khār (kṣāra-), khīr (kṣīrà-), khōh (kṣudhā), akkh (àkṣi, ikkh (ikṣú) kakkh (kàkṣa-), kukkh (kukṣí-).

makkhī (**màkṣikā**), **pakkh** (**pakṣà-**), **sikkh** (**śíkṣā**), **takhān** (**takṣāṇam** cl. acc. of **tàkṣan**)

The words where **kṣ** appears as **c(c)h** are early loans from a **ch** dialect and appear with **ch** in other IAVs (Turner §89)? *e. g.* **ricch**, H. G, **rich**, Mar. **rīs** ∵ **ch>s**(**ṛkṣa-**), **kacch**-(**kàkṣa**, **kacchā**), **churā**, with **ch** in others (**kṣurà-**: **churikā**), **taccha** beside **takhān** (**tàkṣati**), **macchar** beside **makkhī** (**màkṣā** *cf.* AMg, **macchiyā**), **chār** beside **khār** (**kṣāra-**)

For **tikkhā** (**tīkṣṇa-**) see Turner § 89. **tinnhanā** 'to prick, pr. would be a doublet from the same if it does not come from the root √**tṛh** *cf.* **tṛṇéḍhu** : ***tṛndhati.**

(2) **t** or **p+s** become **c(c)h.**

-ts- bacchā (**vatsà-**), **macch** (**màtsya-**) **ussarnā** (**utsarati**) goes back to Pkt. Guj. **ucharvũ** may come from **ucchalati.** *cf.* **nittarnā** (nistarati) for the different treatment of **ts** or **st** when one member belongs to the root and other to the preposition.

-ps-: accharā̃ (**apsarā̃**) **gucchā** (**guccha-**: **gṛpsa-**).

(3) **ṣṇ** and **sn** appear as **nh-** or **n** if there be another **s, h** in the word.

tis (**tṛṣṇā**) may be a *ts.* from **tṛṣā**, or cf. **tṛṣyávat** RV vii, 103′, 3.

-ṣṇ-: WP **unhālā**, **hunālā** (**uṣṇakāla-**)

"**sn**": **nhaunā** (**snā́ti**), **nēh** (**snēha-**), **nhũ** (**snuṣā́**).

(4) **-šm-**: **-sm-** appear as **-ss-** (Turner § 55).

-śm-: **rassī** (**raśmí-**), Initially **śm-** > **m-**: **mass** beside **mucch** (**śmàśrū-**), **masān** (**śmaśāna-**) is a loan because of **-ś-** > **-s-**.

-ṣm-: **tusī** (***tuṣmē**), **kōssa** (***kōṣmá**), WP **hussaṛ** (**uṣma-**)

-sm-: **asī** (**asmé**), **bhass** (**bhasma**) **bissarnā** (**vismarati**).

This treatment is peculiar to the North-Western Languages cf. **kāśir**, **Kś** word for Kashmīr (**kāśmīra-**). **Ludh. amhāttaṛ** 'we and others'; **tumhāttaṛ** 'you and others' are **loans** from **H.** They have not been recorded by Mayā Singh.

(5) Sibilant + **y, r, v,** and **r** + sibilant have already been treated under **y-, r-, v-** groups.

(6) Double sibilants become -ss-, or s-in unaccented syllables.[1]

-ṣṣ-: **nasang (niśśaṅka-).**

-ss-: **nissarnā (nissarati).**

§168. **Groups with h.**

-hm- > -mh-: **bāhman (brāhmaṇa-)**, here **mh** has again been transcribed as **hm** to denote the tone. It can also be written **bāmhan.**

Other **h**- groups treated under three of their other members.

Cerebralisation.[2]

§169. The subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhī and Sindhī respectively. The latter concludes that the phenomenon of cerebralisation was of a dialectal character, and that it was the result not of a single change, but of different changes which formed a number of different isoglosses (p. 557).

Examining the cases where ṛ and r, the chief cerebralising agents could have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of PI dentals must be held as loans from some ancient cerebralising dialect because they are found with cerebrals in most of the other non-cerebralising cognate languages also.

§170. Examples of Panjābī words containing:—

(*i*) PI dentals preceded at a distance by **r**. Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as ṛ, ṛh, (*i.e.*, ṛ with a tone on vowels). **bhāī (bhrātṛ-), māreā (mārita), rōn (rōdana-), paihllā (prathilla-, *c.f.* prathamā-).**

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(1) A few cases of a secondary change of MI -ss- > -s- > h are found e. g., **dīhnā dissanā** (dṛśyate, Pkt. **dissaï, dīsaï**). s>h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

2. Bloch §§108—109. Turner: Cerebralisation in Sindhi **JRAH 1924** pp. 555-84. For cerebralisation in Vedic and Sanskrit see Wacker-nagel i. pp. 167 ff.

For gaṭṭh(ī), gaṇḍh(ī), paṛh, paṛaus(s)ī, see Turner pp. 560—61.

(*ii*) PI dentals preceded immediately by ṛ. These remained dental which, if single, disappeared later.

gheō (ghṛtá-), hīā (hṛdaya-), khittī (kṛttikā) mōeā cf. H. muā (mṛtá), pōhllō (pṛthula-), tijjā, tīā (tṛtīya-), kīttā (kṛtá the -t- being doubled, or -tt- being added by the influence of suttā, tattā etc.). buḍḍhā H. būṛhā, S. buḍhō commonly derived from vṛddhá- should be referred to bṛḍha- where the -ḍh- has been doubled on the analogy of Pkt. daḍḍha-. Pa· vuḍḍha- beside buḍḍha- and vaddha- may be due to contamination of vṛddhá- and bṛḍha- miṭṭī (mṛttikā) is found with cerebral in all except Mar. mātī.

(*iii*) r+dental. The dental remains dental.

-rt-: All Panjābī words containing PI -rt- are connected with the roots kartati 'to cut' and kṛṇatti 'to spin', and vártatē 'to be' and 'to roll.' Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus kattanā 'to spin', kaṭṭanā 'to cut'; bāt 'thing, matter' (vārttā), bāṭ 'road' (vártma-; vartíḥ n.). For details see Turner p. 562). mṛttikā > P. miṭṭī H. maṭṭī, māṭī M. māti, Dog. mittī dental.

-rth-: sāth (sārtha-), sātthī (sārthika-), cautthā (caturtha-)

-rd-: gadhā (gardabhá-), kuddanā (kūrdati), caudā (cáturdaśa), baddal (vārdala-), bahld (balivárda-), paddanā (pardati).

-rdr-:]*āddā (ārdrá-), allā (*ārdla-). kauḍḍī (kapardikā),
-rdl-:]chaḍḍ^{n}nā (chardati) are found with cerebrals in other languages also. ḍaḍḍū (dardura-) is doubtful on account of the loss of -ra-.

-rdh-: addh (ardhá-), badhnā (vardhate), pacādh (paścārdha-) puādh (pūrvārdha-). The roots vardhate 'to increase' and vardhati 'to cut' have resulted in doublets in Panjābī, thus badhnā 'to increase'; baḍḍhanā 'to cut'. In muḍḍh (mūrdhā) the cerebral appears elsewhere also.

(*iv*) Dental+r. They remain dental after assimilation.

-tr-: gōt (gōtrá-), putt (putrá-), etc. For further examples see §162. Only citṭā 'white' (citrá-) appears with cerebral perhaps to distinguish it from cittā 'leopard'.

-dr-: chiddā (chidrá-) etc. See §162. ḍāhnā 'to lay down' (drāghate), ḍūnnā, if from drōṇa-, may be loans. For āṇḍā, ḍaṇḍā etc. see Turner p. 566.

-dhr-: giddh (gṛ́dhra-), baddhī (várdhra-).

(*v*) The cases where PI dentals uninfluenced by the vicinity of r, ṛ appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākrit, Hindī, Gujrātī etc. The following may also be noted: nacōṛnā (niścotate), juṛnā (yuta-), bahēṛā (vibhītaka-), haraṛ (harītakī-).

In the last three words the ṛ may be a suffix.

(*vi*) "l", n in all positions have become alveolar in EP.

§171. Mention however may be made of the tendency to cerebralise a dental stop occurring in the vicinity of another cerebral stop. This tendency is found in Hindī, Gujrātī (Turner §44), in Sindhī (Turner p. 570) and in Marāṭhī (Bloch §119).

ṭuṭṭ-, WP truṭṭ-, H. G. ṭūṭ- (truṭyati), ṭuṭṭh^{a}nā (tuṣṭa-), ḍūḍḍhā, ḍūṛh (Pkt. divaḍḍha-), ṭaḍḍ^{a}nā (tardati), ḍaṇḍā (daṇḍá-), ḍaḍḍū (dardura-), ḍiũṭ (dīpa+varti-), ḍahīṇḍī (dadhibhāṇḍa-), ṭhaṭhērā (tváṣṭṛ-), ḍāḍḍhā (dārḍhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: *dhvaṣṭa-), ḍhīṭh (dhṛṣṭa-), WP ḍīṭṭhā (dṛṣṭa-); ṭeḍḍhā, H. ṭeṛhā but WP trēḍḍhā; ṭaṭṭī but WP traṭṭī, but EP tur, WP ṭur (turati); ḍar (darati) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

In the presence of ṛ the dental remains, thus tōṛ, dhaṛ, dāṛhī, Guj. *id.* but H. ḍāṛhī.

ṭhaṭṭī 38.

ṭhiṭṭar 78.

ṭhaḍḍ 3rd Eng. third > thāḍḍ.

Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākrits (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhavas*, *e.g.*, sarāhnā, WP salāhṇā, in rapid speech srāh-, slāh- (*śrāghate: ślāghatē, cf., √śrāth: √ślath). Other words like gᵃraũ, WP girã or gᵃrã, (grāma), bhᵃrā, WP *id.*, L. bhirā (bhrātā), gᵃrāh, WP *id.*, L. girāh (grāsa-) are loans from a Western dialect (probably WP). EP gās (grāsa) is a loan from Hindī.

§173. The Panj. prefix paṛ- meaning 'secondary' as in paṛbāl (*pravāla-), paṛdand (*pradanta-), paṛchattī (*prachatti-), or 'one degree further removed' as in paṛōttā (prapautra-), paṛnānnā, paṛdāddā etc., is rather difficult to explain. It may perhaps be better connected with prati-. If it is really a case of *svarabhakti* from pra-, then why does r change to ṛ?

§174. In the following words, *svarabhakti* goes to Prākrit:— barh-, barhā, WP varh- beside vass-, varhā (varṣati, varṣá,, cf. AMg. varisa-), sarhõ (sarṣapa-, cf. AMg. sarisava-). barᵃs 'year; to rain' and ārsī (ādarśa-, Pkt. ārisa-) are loans from Hindī on account of the preservation of -s-.

Insertion of Plosives.

§175. It sometimes happens that between the nasal n or m and the following r or l, a voiced plosive of the same class as the nasal, is inserted. A few cases of this kind are found in Panjābī.

-nar->-ndar-: bāndar (vānara-), pandᵃrã (Pkt. pannarasa-), basantar 'fire' perhaps through *basāndar (viśvānara- cf.

vaiśvāndara- found in the Siyāḍoni inscription of the 10th century A.D., Z.D.M.G. Vol. 47 p. 576). The change -nd->-nt- may have been due to the influence of **basant** (vasanta-) *ts.*

The tendency is found in later borrowings, *e.g.*, **hundar**, **hūdar** beside **hunar** (Pers. hunar).

-mr->*-mbr->-mb-: This change is found in Pkt. also cf. Pischel §295. **amb** (āmra-, Pkt. aṃba-), **tāmbā** (tāmrá-, Pkt. **taṃba**, Aśokan taṃbapaṇṇī); H. **bãbī** or **bambī** (vamrī, cf. valmīka-). Panj. **barmī** may be a *tatsama* with metathesis. Ambarsar whether connected with **Amar** 'the third Sikh Guru', or with amrat, **amart**, **ammart** 'nectar' (amṛta-) *ts.*

Recently the change has taken place in Persian loan-words *e.g.* **ambīr**, **ãbīr** or **amīr** (Pers. amīr).

-ml- > Pkt. -mbil- > -mbl- or -ml-: **imblī** or **imlī** (amlikā) cf. J. Pkt. -aṃba-, aṃbila- from **amla**. Pischel § 295.

In *tatsamas* a plosive is inserted between *anusvāra* and h; *e.g.* **siṅgh** (siṃhá-).

Insertion of *r*.

§176. The N. W. languages **ṣiṇa**, Kashmīrī, Sindhī, Lahndī and Western Panjābī have preserved some consonant-groups in which *r* formed the second member, *e.g.*, **ṣ. kriu**, **K. krūh**, S. **krōhu**, L, WP **krōh** (króśa-). In the following words *r* is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in EP and Hindī also. Thus **kᵃrōṛ** *m-* 'ten million' but **kōṛī** *f.* 'score' (kōṭi-), **sᵃrāp** *ts.* (śāpa-), **karmaṇḍal** *ts.* (kamaṇḍalu). **kᵃrōp** *ts.* (kōpa) perhaps on the analogy of **kᵃrodh**; WP **trikkhā** (tīkṣṇa-), WP **tarkhāṇ** (takṣāna-), WP **mᵉthrā**, WP **srakk** (*śarka-: **śálka-**), WP **traṭṭī**, WP **trᵉḷ** etc. Their EP equivalents have no **r**. In **srakk** and **traṭṭī**, the **r** may be due to anticipation owing to a group **r+** consonant occurring in a following syllable for which see § 162.

Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prākrits see Pischel § 90. Thus **lakkaṛ** (**lakuṭa-**) cf. Nep. **lauro** 'stick', Panj. H. **lauṛā** 'penis'; **thabbā** (**stabaka-**), **uppar**, H. **ūpar** (**upari**, cf. AMg. **uppiṃ** beside **uvariṃ**), **assī**, H. *id.*, (**aśīti-**). The case of **ikk**, L. **hikk** (**ēka-**) is puzzling. In Pkt. we get **ēkka-** and **ikka-** presumably for **ĕkka-** from which the expected form in Panjābī would be **ēk** as in Hindī, Gujrātī and Marāṭhī. cf. Panj. H. G. **khēt**, Mar. **śēt** (**kṣétra-**, Pkt. **khētta-**, **khitta-**). In Iranian also the initial vowel was not **i**.

Metathesis.

§178. Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus **kāccū**, **cākkū** (**cāqū**), **nuksā**, **nuskā** (**nuskha**), **kājak**, (**kāgaz**), **dējkā** (**dēgca**), **bujkā** (**buqca**), **nuskān** (**nuqsān**) etc. From Sanskrit words the following may be noted:—

balṭōh, **baṭlōh** (**vartula+lōha-**), **hamēl** 'necklace' (**mēkhalā-?**), **ciṛbā** 'flattened parched rice', H. **civṛā** or **ciūṛā** (**cipiṭa-**), **kauṛā**, H. **kaṛvā** (**kaṭuka-**), WP **partōh**, **patrōh** (**putravadhū-**).

Contamination.

§179. Sometimes two words of a similar meaning so combine as to become a new word, *e.g.* **palēṭṭhā** or **palōṭṭhā** (Panj. **paihllā+jēṭṭhā**), **palōs** (Panj. **pāl+pōs**), **mhāis** (Panj. **māih+H. bhāis**).

Onomatopoesis.

§180. There is quite a large number of words which denote some sort of noise or motion All of them seem to be onomatopoeic though some are connected with Sanskrit or even Vedic words which again are most probably onomatopoeic. Two terminations are chiefly used in forming such words and are perhaps connected with the Pl verb **kárati**.

(1) —**k** as in **kaṛak**, **khaṛak**, **gaṛhak**, **dhaṛak**, **bhaṛak**, **bhuṛak**, **maṛak**, **jhiṛak**, **riṛak**, **taṛak**, **tiṛak**, **phaṛak**, **raṛak**; **sarak** (**sarati**),

khurak, surak, cirak, curak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, ḍuhlak (dōlāyate); camak (camaṭ-), damak, lamak (lambate), dhamak (dhmāti); ṭaihk, baihk, saihk (śvasiti), caihk, būhk (bukkati); cīk (cītkāra-), phūk (phūtkāra-), thukk (thutkāra-), cukk, ṭukk (truṭyaté) etc. Some of these do not strictly denote sound or motion.

(2) -kar or -kār as in—

sūkkar, hūṅgar (huṃ-), pukār (pūt), hūghār (huṃkāra-). khāghār (Panj. khaṅgh 'cough'), ḍhakār or ṭaghār [tʿəkʿɑ:r] etc.

Shift of Stress-accent.

§181. A stress accent or something with functions similar to its has been assumed to exist in Sanskrit and its subsequent stages. As regards its place in the word, Professor Jacobi's theory of penultimate accent (Z. D. M. G. Vol. 47 pp. 574 *ff*) as developed by Sir George Grierson (JRAS 1895, ZDMG. Vol. 49 pp. 401 *ff*) has been generally accepted upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prākrit or Apabhraṃśa stage was ⏑̆ × ⏑̆, ⏑̆ × × ⏑̆, or ⏑̆ × ⏑̆ ⏑̆. Take for instance the words vaṇijyam (Pkt. vaṇijjaṃ ⏑ × ×) and tıraścá- (Pkt. *tiracchao ⏑ × ⏑ —).[1]

According to this theory the words should appear as.		But we actually get.	
H. *banij	*tirāchā	banᵃj	tirchā
EP. *banijj	*taracchā	banᵃj	tirchā
WP. L. *vaṇijj	*tiracchā	vaṇᵃj	tirchā
Guj. *vaṇij	*tarāchō *tirāchō	vaṇᵃj	tirchō

(1) ⏑ denotes a short syllable, × a syllable *heavy by position only* and — a syllable containing a long vowel.

§182. A study of such words leads one to the conclusion that at some time prior to the compensatory lengthening of short vowels in front of consonant-groups in Hindī and Gujrātī, a shift of accent took place by which all words received accent on the initial syllable except those containing long vowels in their non-final syllables in which case the accent fell on the syllable containing a long vowel that was nearest to the final syllable.

§183. That there was a strong tendency to accent the penultimate syllable some time about the Apabhraṃśa stage may be inferred from such foreign words as J. Skt. **Akabbara-** (Pers. Akbar), **suratrāṇa-** (Pers. **sulṭān**), **turuṣka-** (Pers. **turk**) etc.

Detailed Examination.

§184. (1) **Monosyllables** may be left out of consideration firstly because very few of them have survived and secondly because the accent has kept the same place in them, there being no room for shift.

§185. (2) **Dissyllables,** too, require little consideration because in their case what is the first syllable is also the penultimate. They have become monosyllables in Panjābī open or closed, and when the latter type ending in a neutral vowel becomes dissyllabic, the place of accent remains unchanged.

⏑ ⏑	**yádi,**	Pkt. **jaï**	>	EP	**jé**
	káti,	„ **kaï**	>	„	**káí,** H. *id.*
	kara,	„ **kara**	>	„	**kár,** H. *id.*
⏑ –	**kalá,**	„ **kalā**	>	„	**kál,** H. *id.* Guj. **kál.**
× ⏑	**saptá,**	„ **satta**	>	„	**sátt,** H.G. sāt.
× –	**lajjā,**	„ **lajjā**	>	„	**lajj,** H. Guj. lāj.
– ×	**vála-,**	„ —	>	„	**bál,** H. *id.*, WP **váhl.**
× ⏑	**bandha,**	„ **baṃdha**	>	„	**bánnh** H. Guj. **bā́dh.**
		etc.		etc.	

§186. (3) Among *trissyllables* the schemes ×̆ ⏑ ×̆, and among *tetrasyllables* the schemes like ×̆ ⏑ ⏑ ×̆ or those involving a naturally long syllable (–) after a syllable *heavy by position*

only (×) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

⏑ ⏑ ⏑ kárati, Pkt. karaï > EP káre, H. Guj. *id.*

⏑ ⏑ × karaṇam, „ karaṇaṃ > „ káran, S. káraṇu
ghaṭa-, „ ghaḍaō > „ gháṛā, H. *id.* Guj. gháṛō

× ⏑ × kuṇḍa-, „ *kuṇḍaō > „ kúṇḍā, H. kũḍā, WP. kúnnā
ghaṇṭa-, „ *ghaṇṭiā > „ ghánḍī, H. ghãṭī
kāla-, „ kālaō > „ kālā, H. *id.*

× — × palāśá-, „ palāso > „ palā́h;
karpāsa-, „ kappāsō > „ kapā́h, H. Guj. kapā́s.
āṣāḍha-, „ āsāḍhō > „ hā́ṛh, H. asā́ṛh, Guj. asā́ḍh
gopāla-, „ govālō > „ guā́l, H. *id.* Guj. guā́ḷ.

⏑ ⏑ ⏑ ⏑ prasarati, „ pasaraï > H. pás(a)rē

⏑ × — — *parisvēdat,, > EP parseō, parsē, G. parsēv (o)

⏑ — ⏑ — purāṇa-, „ purāṇaō > „ purānā, H. *id.*

× ⏑ — — carmakāra-,, cammaẏārō > „ cámĕā́r, H. camā́r
cakravāka-, „ cakkavāō > „ cákvā. H. *id.* The expected form would be *cakvā́, but that being the regular accentuation of causal verbs has shifted the accent from the final to the initial syllable.

Moreover there is an overwhelming majority of words ending in unaccented final long vowels in Hindī, Panjābī, Rajasthānī and Gujrātī. cf. sávā (*suáo सपाद्)

— ⏑ — — lōhakāra-, Pkt. lōhaẏārō > EP luhār, H. *id.*
— ⏑ — — śītakāla-, „ sīyaālō > „ seā́l
× — ⏑ — prakhyāna-, „ *pakkhāṇaō > „ pakhā́nā
× — ⏑ ⏑ ⏑ sambhālayati, „ saṃbhālēi > „ samhā́llē, etc. etc. H. sābhā́lē.

§187. (4) The schemes explained by the new theory are those where a syllable *heavy by position only* falls in a non-initial position without being followed by a naturally long syllable. The final syllable, of course, is not taken into account, Such are the schemes ⏑̆ × ⏑̆ among trissyllables, and ⏑̆ × ⏑̆, ⏑̆ ⏑ × ⏑̆ or ⏑̆ × × ⏑̆ × among tetrasyllables.

⏑ × ⏑̆ anicchā > Guj. **áṇach**

⏑ × ⏑ ×⏑̆ } apútra- > EP. **áut**, H. *id.*

áraṇya- > H. **árnā** 'wild'

alakta- > EP. H. **áltā**, Guj. **áḷtō**

alakṣya- > Guj. **áḷakh**

alagna- > H. **álag** (Fallon's Dictionary), EP. **alágg** may have been formed from **lagg.**

(Dēś.) **kaḍacchū-** > EP, H. Guj. **káṛchī**

karaṅka- > Panj. **kárãg** (recorded in Dictionaries).

karaṇḍa- > EP, H. **karni** but G. **karãḍī** 'goldsmith's tool', and **karáṇḍō** 'box'.

kuṭumba- > EP **kúṛam**, H. **kúṛmā**, **kúnbā**, **kúmbā** S. **kúṛmu.**

kulattha- > EP, H. **kúlthī.**

kṣurapra- > EP, H. **khúrpā.** G. **khúrpī**, S. **khúrpo.**

(Dēś) **khaḍakkī-** > H. **khíṛkī**, Guj. **kháṛkhī**

tarakṣa- > WP **táraḳh**, Guj. **táras**

tiraścá- > Panj. H. **tirchā**, Guj. **tírchō.**

dháritrī > EP, H. **dhárat**, **dhártī**, Guj. *id.*

paraśvaḥ > EP, H. **pársõ**

***parīśyā** (cf. **avaśyā**) G. **paras** *f.* dew, frost

***prathilla-** > EP **páihllā**, H. **paihlā**, Guj. **péhlō**

pralagna- [Pkt. ***palamga-**] > Poṭh. **pálãgṇā** "a string fastened round the neck of a pot". For **-ṇā** cf. S. **virṅiṇo**

pralambatē > WP **pálamṇā**

bahutva- > EP. báuht, H. WP. báhut
manuṣya- > WP múṇ^{a}s
*maricya- > EP, H. mír^{a}c, WP már^{a}c.
Pkt. mahaṃta G. mehtā H. maihtā
vaṇijya- > EP, H. bán^{a}j, WP., Guj. váṇ^{a}j.
varatrā- > H. bárat, Guj. várat, S. varta.
vahaṅgikā- > EP. H., báihgī, WP váihṅgī
viriktа- > S. vírto 'tired'
viricyatē- > S. vírcaṇu 'to be tired'.

⏑×× ⏑×⏑×] vilagna-> [Pkt. *vilaṃga-] > EP., H. bilāg, S. vírṅiṇo, Guj válagvū, WP válagṇā.

vilamba- > H. bílam, WP. vílam
vilambatē > WP. vilamṇā.
viṣamyatē > EP., H. bísamnā.
sapatnī > H. sáut 'co-wife'.
saputra- > Panj. sáut.

*Sarikkha- (cf., Pkt. sārikkh-, sariccha- Pischel §245).
> Panj. H. sarkhā, Guj. sárkhū.
suruṅgā > Panj. H. Guj. surāg.
sulagna- > Panj. H. súlagnā, Guj. sáḷagvū
haridrā > EP hálhdī, H. háldī, Guj. haḷad
WP hárdaḷ.

⏑ ⏑ × — aragḥaṭṭa —> H. árhaṭ, ráihaṭ by early loss of a-; Panj. háhlṭ by metathesis.

balivárda- > EP báhld, báuld.
udvartana- > H. úbṭan; EP. báṭṇā. WP váṭṇā through an early loss of -u-.

×× — ×× ⏑ —] paryaṅka- > Panj. páhlāg H. pálāg cf. pālkī.
paryasta-Pkt. pallaṭṭa- > Panj. pál^{a}ṭnā, H. *id.*

vijñaptikā > H. bíntī.
sambudhyati > Panj. sámjh^{a}nā, H. *id.*
śalyaka (P-kt. *sállaṃka-)- > EP sáhlāg.

— × — — × ⏑ —] kauṭumba-> Panj. kōṛmā
dauhitra- > EP dōhtā, H. *id.*, WP dóhtrā.

dūrbhikṣa- > H. dubhuk (plutts), dubhak L. S. I. IX. p. 491).
nāraṅgikā > EP nārāgī.
māṇikya- > EP. mānak, H. *id.* WP. Guj. māṇak.

§188. Besides the above words there is a number of grammatical formations which could not be explained satisfactorily without the application of the theory of accent-shift. They are:—

(*i*) Present Participles.
karant-, Pkt. karaṃta- > Panj. kárdā, Poṭh. kárnā, H. kártā, Guj. kártō. See also §§ 117 and 156. Lah. karendā is from Pkt. kareṃta-.

(*ii*) Present Indicative III pl.
karanti > Panj. káran see also §156. H. karẽ, O.H. karahī cannot come from karanti.

(*iii*) The s- future of Gujrātī, Rājasthānī and Lahndī.
kariṣyāmi, Pkt. Karissāmi >Lah- Karsã, Raj. karsyũ
„ Pkt. Karissaṃ > Guj. karīś, pronounced ['kʌrɪʃ], dialectically káras.

(*iv*) The -b- infinitive of Eastern Hindī, and the -vũ infinitive of Gujrātī.

Kartavyam, Pkt. kariavvaṃ > E. H. karib, Guj. karvũ.

§189. There are a few exceptions several of which are common to Panjābī, Hindī and Gujrātī. They are probably late borrowings introduced after the tendency for accent-shift had died out, and the penultimate accent had come into existence once more for which see below §191.

× × × niśśaṅkam > Panj. nasáṅg, H. nisaṅk
× ×⏑— prasvidyate> Panj. pasíjj"nā, H. pasíjnā
prasvinna- > H. pasīnā, Guj. pasīnō
aṅgúṣṭha- > Panj. gúṭṭhā, ãgúṭṭhā, H. ãgúṭhā, Guj. aṅguṭhō?
agniṣṭhá- > Panj. gíṭṭhī, ãgíṭṭhī, H. ãgíṭhī, Guj. *id.*

niṣkarma- > Panj. nakámmā, H. nikāmā, Guj. nakāmū.
niṣputra- > Panj. napúttā, H. nipūtā
mañjiṣṭhā > Panj. H majíṭh, Guj. *id.* The Panj. word is evidently a loan from H.

*pracchaṇṭati > Panj. pacháṇḍ'nā; perhaps H. pachāṛnā, Guj. pachāṛvū with loss of nasalisation; cf. H. chāṭnā, Guj. chāṭvū.

ēkastha- Pkt. ĕkkaṭṭha- > H. ikáṭṭhā beside íkṭhā,
Pkt ĕkkalla- > H. akélā beside íklā

Panj. káṭṭhā kállā on account of the loss of a- before the shift of accent took place.

× × karáṇḍa- > Guj. karaṇḍō beside Panj. H. karnī.

(Dēś) varaṃḍa- > Panj. barāṇḍā, H. barāṇḍā.
praṇaptṛ- > H. panātī.
*sarikkha- > Panj. saríkkhā, H. saríkhā

— — nirīkṣā > Panj. nír'kh, H. *id.* Guj. *id.*
parīkṣā > Panj. H. Guj. párakh.

— ārātrikā > Panj. H. Guj. ār'tī. The expected form would be *arātī. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakta- or *ārātrika-.

190. Then there are a few numerals which show irregular accentuations *e.g.*

unáttī (29), H. unáttīs beside úntīs and untís.
unanjā (49), H. uncās beside úncas.
akvánjā (51), Hindī form is regular ikyāvan.
bavánjā (52), „ „ „ bāvan.
tavánjā (53), „ „ „ trēpan.
curánjā (54), „ „ „ cávvan.
pacvánjā (55), „ „ „ pácpan.
chapánjā (56), „ „ „ cháppan.
satvánjā (57), „ „ „ satāvan.
aṭhvánjā (58), „ „ „ aṭhāvan.

unháttar (69), H. unháttar.
pájháttar (75), H. picháttar.
sanháttar (77), H. satáttar.
aṭhattar (78), H. aṭháttar.

In other numerals of this decade, Panjābī has a long vowel in the second syllable, as an alternative pronunciation.

e. g. kahāttar (71), bahāttar (72), tehāttar (73), cuhāttar (74), cheāttar (76). Hindī has the short vowel.

§191. Recently Panjābī has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like ⏑ ×′ ⏑ etc. Such words are chiefly

(*i*) *tatsamas*,

(*ii*) loans from Persian and English, or

(*iii*) words of unknown origin:

(*i*) parsíddh, parṭákkh, basánt, mahánt, namítt, nakhíddh, bakúnṭh, nacínt, pakkánd, aḍámbar etc.

(*ii*) pasínd, patáṅg, nagánd, kamánd, maláṅg, pagámbar, tamáncā; Satámbar, Dasámbar etc.

(*iii*) ghasúnn, ghamánd, bharínd, rabídd, ḍabáll, taṛíṅg, gharámm etc.

Most of the words of groups (*i*) and (*ii*) are common to Hindī and Gujrātī. Examples of the third kind also can be found in these languages.

INDEX OF PUNJABI (LUDHIĀNĪ) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. **Bl.** means that the other cognate forms are to be found under the Marāṭhī word in the index to Bloch's **La langue marathe.** Other abbreviations are

Amb. = Ambala District,	Mul. = Multānī,
D. = Ḍōgrī,	Pers. = Persian,
G. = Gujrātī,	Poā. = Poādhī,
H. = Hindī,	Poṭh = Poṭhohārī,
K. = Kāngṛā dialect,	S. = Sindhī,
Ks.=Kashmīrī,	ṣ = ṣiṇā,
L. = Lahndī,	Pkt. = Prākrit,
M. = Marāṭhī,	Skt. = Sanskrit,
Mal. = Malwaī,	Ved. = Vedic.

The accent mark on Panjābī words represents the stress, and that on Skt. words the pitch-accent.

Where the pronunciation is not correctly represented by the transliteration, a phonetic transcript is added within square brackets.

ã v. *pres. I sing.*, unemphatic= hã 'am', ... §133

abãj *f.* 'sound' || Pers. āvāz.....§52

abẽr *f.* 'delay', || Poa. bēr, || Skt. avēlā ..... §143 V.

abhãggā [ēpˌag:a] *a. m.* 'unlucky', || H. abhāga || Skt. abhāgya- ..... §89

ãbír=amír *q. v.*

áccharã *f.* 'nymph., girl's name' Skt. apsarã..... § 167 M. āsrē **Bl.**

ãd *f.* 'entrail' || W. P. āndar, M. ãt||Skt. āntrá-. §155, 162. **Bl.**

aḍámbar *m.* 'ostentation' ts. Skt. āḍambara ..... §191 (i)

ãddā *m.* 'ginger'. || M. ālẽ || Skt. ārdrá- ..... §15, 170 iii. **Bl.**

addh *m.* 'half' || M. ādhā || Skt ardhá- ..... §170 iii. **Bl.**

adháram [ə'tˌʌrəm] *m.* 'impiety'. ts Skt. adharma- ..... §89

agáhã=gáhã *q. v.*

agg *f.* 'fire'. || *m.* āg Skt. agní- ..... §15, 49, 154 (1) **Bl.**

ággā *m.* 'front', || H. āgā. || Skt. ágra- ..... §162

ággē *adv.* 'in front'||H. āgẽ||M. agyā || Skt.* agra-kē..... §103 **Bl.**

aggh (Lah.) *m.* 'price' || Skt. argha- ..... §163

ā̃gūr *m.* 'granulations in a healing sore'. || Skt. aṅkūra ..... § 155

áincī *f.* 'inch' || Eng. inch ..... §30

ajj *adv.* 'to-day' || M. āj. || Skt. adyá- ..... §161 (2). **Bl.**

akbánjā= akvánjā *q. v.*

akhā́ (u) ṇ (W. P.) *m.* 'proverb'. Skt. ākhyā́na- ..... §52, 161

akhā́rā=khā́rā *q. v.*

akk *m.* 'particular plant'. || H. āk. Skt. arka- ..... §163

akkh *f.* 'eye', || Amb. aṅkh || M. ā̃kh, ā̃s. || Skt. ákṣi-. ..... §49, 113, 167 **Bl.**

ákkhī *adv.* 'with eyes' || Pkt. akkhihim ..... §133 b

akvánja *adj.* 'fifty-one' || H. ik(y) āvan, M. ekāvann. Skt. ekapañcāṣat ..... §135 190

alágg *adj.* 'separate' || H. alag || Skt. alagna- ..... §187

alā́j *m.* 'remedy' || Ar. 'ilaj. 53

álakh (G.) 'unknowable' || Skt. alakṣya- ..... § 187

ālas *m.* 'laziness' || M. áalas || Skt. ālasya- §161 (8) **Bl.**

állā *adj.* 'wet'; || M. ālē 'ginger', Skt. *ārdla- §143, 164, 170 *iii.* **Bl.**

áltā *m.* 'red dye' || M. altā || Skt. alakta- ..... §187 **Bl**

amā́n *m.* ' faith ' || Pers. īmān ..... §53

amb m. 'mango' .M. ā̃bā. || Skt. ā̃mra- ..... 22, 162, 175. **Bl.**

Ámbarsar *m.* 'Amritsar' .....§ 175

ambī́r=amīr *q. v.*

amī́r *adj.* 'rich' ||Ar. amīr.....§ 175

ámmā̃ *f.* 'mother' || H. *id.* || Skt. ambā́— 155

ān *f.* 'prohibition? order?' ||M. ān Skt. ājñā ..... §154 (2) **Bl.**

áṇach (G.) *f.* 'disgust' || Skt. anicchā ..... §187

anā́j *m.* 'cereal' || H. *id.* || Skt. annā́dya- ..... §51, 158

anā́m *m.* 'prize' ||Ar. in'ām .....§53

ā́ṇḍā *m.* 'egg' || H. áṇḍā, || Mul. ānnā,'eye-ball'. || Skt. āṇḍá- ..... §15, 155, 170 IV.

aṅg *m.* 'mark'||H. G. M. ā̃k.||Skt. aṅká- ..... § 155. **Bl.**

aṅgūr=ā̃gūr *q. v.*

anhérā=nhérā *q. v.*

ánjan *m.* 'collyrium', || H. *id.*||Skt. añjana- ..... §155

ann *m.* 'food', || H. *id.* G.-||Skt, ánna- ..... §158

ánnhā *adj. m.* 'blind',||Amb. andhā [ənd^{a}], || H. andhā, ā̃dhā || Skt. andhá- ..... §155

āp *pron.* 'self'||M. āp, ||Skt. ātmā́ ..... §49' 154 (4) **Bl.**

ápnā *pron.* 'own', || W. P. āpṇā, Mul. āvdā || H. apnā || Skt. ātmanaḥ ..... §22, 154 (4)

áppaṛnā (W. P.) *v.n.* 'to reach'|| M. upaḍṇē||Skt. utpatati ..... §36 **Bl.**

arā́m *m.* 'relief'||Pers. ārām.....§52

árhaṭ (H)*m.* Persian wheel||Panj. hálhṭ,||Skt. araghaṭṭa- ..... §187

arínḍ *m. f.* 'castor',||H arínḍī||Skt. ēraṇḍa- ..... §55

árnā (H) *adj. m.* 'wild' || Skt. áraṇya- ..... §187

ā́rsī *f.* 'ring with a mirror'||H. *id.* Pkt. ārisa-|| M. ārsā *m.* 'mirror|| Skt. ādarśa- ..... §163, 174 **Bl.**

aṛṭā́lī *adj.* 'forty-eight'||H. aṛṭālīs Skt. aṣṭacatvārimśat ..... §116

ā́rᵃtī *f.* 'wavering light before an idol'. || M. ārat || Skt. ārātrikā §189 **Bl.**

ásā̃ } *pron.* 'we.' M. āmhī || Skt.
ásī̃ } Ved. asmé (*dat. loc.*) ..... §50, 167 **Bl.**

asāī *m.* 'Christian' || Pers. 'īsā+-ī ..... §53

asā́n *adj.* 'easy'||Pers. āsān..... §52

ássī *adj.* 'eighty' || M. ẽśī, aiśī. || Skt. aśīti- ..... §177 **Bl.**

ássū *m.* 'N. of a month' || H. asauj || Skt. aśviná- ..... §165

ā́thnā *v. i.*=ātthamnā *q. v.*

aṭháttar *adj.* 'seventy-eight'||H. *id.* Skt. aṣṭasaptati- ..... §190

aṭhvánjā *adj.* 'fifty-eight' || H. aṭṭhāvar || Skt. aṣṭapañcāśat ..... §190

ā́ṭṭā *m.* 'flour', || Mul. aṭṭā,||M. āṭ Pkt* aṭṭa- ..... §22 **Bl.**

aṭṭh *adj.* 'eight'. || M. āṭh. || Skt. aṣṭáu ..... §15, 166 **Bl.**

ā́tthamnā v. i. 'to set sun' || Skt. ásta-+ayana-? ..... §25, 168

ātthan *m.* 'evening' || Skt. ásta- ..... §25

aũ *f.* 'pus'||W.P. ã || M. ãv.||Skt. ..... §103 **Bl.**

áulā *m.* 'myrobalan' || H. ā́vlā||M. avlā || Skt. āmalaka- ..... §140, §119 (2) **Bl.**

aut *adj.* 'sonless'||W. P. H. *id.* || Skt. apútra- ..... §138, 183

ayāḷī (WP) *m.* 'shepherd' || Skt. ajapāla- ..... §138

ayā́ṇā (W.P.) *adj. m.* 'ignorant' Skt. ajānat- ..... §138.

bacc *m.* 'young ones', || W.P. vacc Skt. ápatya- .....§51, 138, 161 (2)

bácchā *m.* 'calf' || M. vāsrũ || Skt. vatsá ..... 167 **Bl.**

bacháunā *v. t.* 'to spread' || Skt. vicchādayati ..... §152

bachérā *m.* 'colt'||Skt. vatsatara- ..... §103

bachṓṛnā *v. t.* 'to separate' || Skt. *vicchoṭayati ..... §109

báddal *m.* 'cloud' || M. vādaḷ.||Skt. vārdala- ..... 22, 170 *iii* **Bl.**

báḍḍhᵃnā *v. t.* 'to cut. || Skt. vardhati ..... §170 *iii*

báddhī *f.* 'thong' || WP vaddhᵃrī M. vādh || Skt. bárdhra- ..... §170 *iv* **Bl.**

bā́ḍḍhī *f.* 'bribe'. || W.P. vā́ḍḍhī Skt.vṛddhi-. *vārdhika-.....§22, 96

bádhnā *v. i.* 'to increase' || H. baṛhnā,||WP vadhnā||M. vāḍhṇẽ ||Skt. vardhate § 170 *iii* **Bl.**

bāg *f.* 'rein'||WP. vāg,||H. bāg || Skt. valgā ..... §25, 164

bagg *m.* 'herd' || WP. vagg || Skt. várga- ..... §163

baggā *adj. m.* 'white'||Skt. valgú- ..... §164

bāgh *m.* 'tiger'||M. vāgh,||WP. *id.* Skt. vyāghrá- ..... §81, 161 (7), 162 **Bl.**

bagheā́r [bəgᵉea : ɽ] *m.* wolf||Skt. vyāghrá+? ..... §81

bāh *m. f.* 'power' || WP. vāh, H. bas Skt. vā́śa- ..... §77

bā̆h *f*- 'arm'||WP. H. *id.*||M. bāhī Skt. bāhú- — §137, 147 **Bl.**

bahā̆ttar *adj.* 'seventy-two' || M. bāhattar || Skt. dvāsaptati- — §190 **Bl**

bahé̆rā *m.* 'myrobalan' || M. vehlī Skt. vibhítaka- — §35, 170 V **Bl.**

báhld *m.* 'ox' || Skt. balivárda- — §128, 170 *iii*, 187

bā̆hman *m.* 'Brahman'||M. bāmaṇ Skt. brā̆hmaṇa- — §162, 168 **Bl.**

*bā̆*hrā *adj.* 'twelfth' (year)|| Skt. dvādasá- — §135

bā̆h$_a$ṭ *adj.* 'sixty-two'||H. bāsaṭh Skt. dvāṣaṣṭi- — §136

báhū *f.* 'wife' || M. vahū || Skt. vadhū- — §130 **Bl.**

bā̆ĩhgi *f.* 'carrying pole' || H. *id.* WP. vaihngī || Skt. vahaṅgikā — §187

bajj *f.* 'defect, injury'||Skt. vajrá- — §162

bájj$_a$nā *v.i.* 'to be struck'¶M. vājṇẽ *v. t.* || Skt. vādyate — §22 **Bl.**

bā̆jjā *m.* 'musical instrument' Skt. vādya- — §161 (2)

bā̆jjhõ *prep.* 'except, without' Skt. bāhya- — §161 (9)

bā̆k *f*, 'circular ornament for feet' M. *id.* ||Skt. vakrá- — §26, 114 **Bl.**

bakhā̆rā *m.* 'basket, granary', M. vakhār || Skt. vakṣaskāra- §166 **Bl.**

bakhé̆rnā *v. t.* 'to sprinkle, scatter' M. vikharṇē Skt. *viṣkārayati — §63, 199, 166 **Bl.**

bakk *m. f.* 'skin'||M. vāk (h)||Skt. valka- — §26, 164 **Bl.**

bakkh *f.* 'side' || W. P. vakkh||Skt. vákṣas- — §141

bákkhar *m.* 'oil seeds'||Skt. upaskara- §54, 166

bákkarā *m.* 'goat' ||H. bakrā||Skt. barkara- — §137

bāl *m.* 'hair',||W. P. vāhl, ||H. bāl Skt. vāla- — §128, 143, 185

2. bāl *m.* 'child'||WP. H. *id.*||Skt. bāla- — §49

balēd m. 'ox'||Skt. balivárda- — §103

balṭōh=batlōh *q. v.*

bánaj *m.* 'trade'||M. vaṇaj || Skt. vaṇ'jya- — §64, 140, 161, 181, 187 **Bl.**

bánḍanā *v. t.* 'to divide' || WP. vanḍ$_a$ṇā *v. t.* to 'divide' || WP. vanḍanā||H. bā̆ṭnā ||M. vā̆ṭnā || M. vā̆ṭṇẽ || Skt. vaṇṭati — §155 **Bl.**

bándā *m.* 'slave' || Pers. banda — §135

bā̆ndar *m.* 'monkey' || H. bandar M. vā̆dar || Skt. vānara- — 175 **Bl.**

bā̆niā *m.* 'trader' ||M. vāṇī || WP. vāṇ'ā||Skt. vāṇija- — §138 **Bl.**

1. banjh *m.* 'bamboo'||WP. vanjh H. bā̆s || M. vā̆sā ||Skt. vaṁśá- — §160 **B. L.**

2. banjh *adj.* 'barren',||WP. vanjh M. vā̆jhā||Skt. vandhyā — §155, 161 (2) **Bl.**

bánnh$_a$nā *v. t.* 'to bind'||M. bā̆dhṇẽ Skt. bandhati §137, 155, 185 **Bl.**

bār *m.* 'door' ||cf. || M. dār, bārī Skt. dvā̆ra- §165 **Bl.**

bárã *adj.* 'twelve'||M. bārā ||Skt. dvādaśa ..... §116, 135, 165 **Bl.**

barãg *adj.* 'home sick'||Skt. vairāgya- ..... §161

barãṇḍā *m.*'portico'. ||M. varaṃd Dēś varaṃḍa- ..... §189 **Bl.**

báras *m.* 'year'=bárhā *q. v.* ..... §163

bárasnā *v.i.* to rain'||WP. vass$_a$nā =bárhnā *q. v.* ..... §174

bárat (H.) *f.* 'thong' || M. varāt Skt. varatrā ..... §187 **Bl.**

bárhnā *v. i.* 'to rain'||M. varasṇẽ Skt. varṣati ..... §174 **Bl.**

bárhā *m.* 'year'||WP. varhā||Skt. varṣá- ..... §174 **Bl.** varasṇẽ

Bármī *f.* 'ant-hill'||H. bãbī bambī || Skt. vamri, valmīka- ..... §175

basãh *m.* 'confidence' || W. P. vasāh||Skt. viśvāsa-..... §58, 165

basánt *m. f.* 'spring' || ts. Skt. vasantá- ..... §191 (*i*)

basántar *m.* 'fire' || Skt. visvānara ..... §175

bāt *f.* 'thing, matter'||H. *id.*||Skt. vārttā ..... §141, 170 *iii*

bāṭ *f.* 'distance'||WP. vāṭ||M. vāṭ Skt. vártma, vártiḥ n. §25, 170 ..... *iii* **Bl**

baṭérā *m.* 'quail' || Skt. vartaka- ..... §103

báṭloh *m.* 'vessel' || Skt. vartula+loha- ..... §178

báṭnā *m.* 'unguent' || WP. vaṭna, H. úbṭan || M. uṭnẽ || Skt. udvartana- ..... §54. 165 187 **Bl.**

1. báttī *f.* 'wick'||WP. vaṭṭī||M. vāt Skt. vartikā ..... §25 **Bl.**

2. báttī *adj.* 'thirty-two' || H. battis||WP. batti, battri||Skt. dvātrimśat- §

bāṭṭī *f.* 'stone'||WP vaṭṭī||H. baṭṭī Skt. varti- ..... §25

bau *f.* 'wind', || WP. vā||M. vāv, Skt. vãta- ..... §103 **Bl.**

báuhat *adj.* 'much'||H. bahut||Skt. bahutva- §.....72, 187

báulā *adj. m.* 'foolish, mad'||H. bāvlā||Skt. vātula- ..... §101

bāunā *m.* 'dwarf'||Skt. vāmaná ..... §119

baur *f.* 'snare' || Skt. vāgurā- ..... §101, 138

bavánjā *adj.* 'fifty-two'||H. bāvan Skt. dvipañcāśat ..... §190

beãh *m.* 'marriage'||WP. vyāh,||H. byāh. || M. vivah|| Skt. vivāha- ..... §135, 142 **Bl.**

bēh *f.* 'poison' || H. bis||M. vīkh Skt. víśa- ..... §16 **Bl.**

2. bēh *m.* 'hole' || Skt. vēdha ..... §138

3. bēh *f.* 'Fate, luck' in **bēh-matā**||Skt. vidhi- ..... §138

bēhllā *adj. m.* vacant, WP. vēhllā Skt. viphala- ..... ? § 80

behṛā *m.* 'courtyard' ||WP. vēhṛā Skt. vēṣṭa- ..... §126

bēllā *m.* 'time'||WP. vēlā||M. vēl Skt. vēlā ..... §143 V **Bl.**

bēl *f.* 'creeper' ||H. *id.* ||WP vēl || Skt. valli- ..... §29

beór *m.* 'ladies' suit of two garments' Skt. dvi+varaka-.....§165

bēr *m.* 'jujube' || M. bōr || Skt. badara- ..... §103 **Bl.**

bhãbbī *f.* 'brother's wife' ..... §7

bhãḍeãr *m.* 'store', 'company of girls' || M. bhãḍār,||Skt. bhāṇḍāgāra- ..... § 101, 138 **Bl.**

bhāg *m.* 'fate'||WP, H. *id* ||Skt. bhāgya ..... §161

bhágg^{a}nā (Amb.) *v. i.* 'to run' || H. bhāgnā || M. bhāgṇẽ || Skt. bhagna- ..... § 15 **Bl.**

bhāi *m.* 'brother' || WP. bhrā, || Lah. bhirā. M. bhāī. Skt. bhrā́tṛ ..... §162, 170 *iii* **Bl.**

bhain *f.* 'sister' || M. bahīṇ || Skt. bhagini ..... §49, 101, 138 **Bl.**

bhájj$_{a}$nā *v.i.* 'to run,, break' || M. bhā́jṇe || Skt. bhajyatē ..... § 161 **Bl.**

bhálā *adj. m.* 'good' || M. bhalā || Skt. bhadrá-* bhadla- ..... § 143, 164 **Bl.**

bhalérā (WP) 'better' || Skt. bhadratara- § 103

bhān^{a}jā *m.* 'sister's son' || Skt. bhāgineya ..... §157. 142

bháṅg *f.* 'an intoxicating plant' H. bhā̃g || Skt. bhaṅgā- ..... §155

bhánn$_{a}$nā *v. t.* 'to break' || M. bhā̃jṇẽ 'to divide' § bhañjayati ..... §155 **Bl.**

bhāph *f.* 'steam', || M. vāph || Skt. vāṣpa- ..... §126, 166 **Bl.**

bhárnā *v.t.* 'to fill'.||H. G. *id* ||Skt. bharati ..... §137

bharinḍ *f.* 'wasp' ..... §191 *iii*

bharā *m.* 'brother'=bhāī *q.v.* §172

bhass *f.* 'ashes' || Skt. bhasma § 167

bhásbhásā ['pɔʌs'p$_{c}$s$_{a}$] *adj. m.* 'acrid (eructation)' ..... § 90

bhaṭṭ *m.* 'bard.' ||H. bhāṭ || Skt. bhaṭṭa- ..... §152

bháttā *m* 'boiled rice'|| H. G. bhāt M. bhāt||Skt. bhaktá- ..... §137, 153 **Bl.**

bhaṭṭh m. 'furnace'|| H. bhāṛ||M. bhaṭṭā||Skt. bhrā́ṣṭra- ..... §162, 166 **Bl.**

bhau m. 'fate, spare' || WP. bhā || Skt. bhāgá- ..... §137, 138

bhãu *f.* 'eyebrow' || H. *id.*||Skt. bhrū ..... §162

bhaũna *v. i.* 'to wander'||M. bhõvṇe||Skt. bhramati ..... §162 **Bl.**

bhaur m. 'blackbee'||H. bhãvar|| M. bhõvar.||Skt. bhramara ..... § 119. 140 162 **Bl.**

bhēḍ *f.* 'sheep'||H. bhéṛ || Skt. bhēḍra ..... §15

bhē(h) *f.* 'root of water-lily'||M. bhisẽ|| Skt. bísa ..... §76, 126 **Bl.**

bhō(h)m 'chaff'|| M. bhũs||Skt. busá- ..... §76, 126 **Bl.**

bhũ *f.* 'earth'|| M. bhuī||Skt. bhúmi- ..... §119, 137 **Bl.**

bhúggā *adj. m.* 'rotten' || Skt. bhugna- ..... § 154 (*i*)

bhũī *f.* = bhũ *q.v.* ..... §140

bhújj$_{a}$nā *v.i.* ' to be fried ' || M. bhā́jṇẽ||Skt. bhṛjjáti ..... §137, 103, 152, 161 **Bl.**

bhukkh *f.* 'hunger' || M. bhūk Skt. bubhukṣā ..... §127, 138 Bl

bī *m.* 'Seed'||M. *id.* || Skt. bíja- ..... §103, 137, 138 **Bl.**

bíccharnā *v.i.* 'to go astray'||H. bicharnā || WP. viccharnā||Skt. *vicchuṭyatē— ..... § 109

bícchū *m.* 'scorpion' || M. viṃcū || Skt. vṛścika..... §67, 103, 166 **Bl.**

bicghā́r[bick$_{c}$a:r] *perp.* 'in'.....§ 90

bih *adj.* 'twenty'||M. vīs|| Skt. viṃśatí- — §135 160 **Bl.**

bīhī *f.* 'street'|| W.P. vīhī||Skt. vīthi- — §15

bijj *f.* 'thunder, lightning'||M. vīj, vijū ||Skt. vidyut- — §49, 141, 161 (2) **Bl.**

bijli *f.* 'lightning'||H. *id*||**Mid.** Pkt. vijjuliā || Skt. vidyút — §65, 121 (S) **Bl.**

bikk = bakk *q. v.*

bíkkharnā *v.i.* 'To be scattered' || M. vikhvrnẽ || Skt. vikirati, *viṣkirati, cf. viṣkira- — §63, 109, 166 **Bl.**

bil *m.* 'The Indian Bael'||WP. bill ||M. bēl || Sk. bilvá- — §121 (4), 164 **Bl.**

bílãg *m.* 'rope for hanging clothes on' || S. virṅigṃ, || Skt. világna Pkt. vilaṃga — §187

bílam (H) *m.* 'delay' || Skt. vilamba- — §187

bind = bund *q.v.*

bíṅgā *adj. m.* 'crooked'||M. vãk || Skt. vakrá- — §36, 114, 141 **Bl.**

bínnh^{a}nā *v.t.* 'to pierce' || M. vīdhṇẽ||Skt. vindháte — §155 **Bl.**

bīsamnā *v.i.* 'to break'||H. *id.* Skt. viṣamyate — 187

bīssarnā *v.t.* 'to forget' || M. visarṇẽ || Skt. vismarati — §143, 167 **Bl.**

bit *m.* 'means, wealth'||WP. vit||M. vit Skt. vittá- § 152 **Bl.**

bitth *f.* 'space'||M. vīt,||WP. vitth Skt. vitasti- — §103 **Bl.**

bōjh *m.* 'burden'||M. ōjhẽ ||Skt.* uhya-||Pkt. vojjha- — §161 (9) **Bl.**

buddh *f.* 'wisdom' || Skt. buddhi — §152

búḍḍhā *adj. m.* 'old'|| H. būṛhā Skt. bṛḍha- — §98, 170 ii

bújjh^{a}nā *v.t.* 'to guess'||H. būjhnā||M. bujhṇẽ || Skt. budhyati — § 137, 161 (2) **Bl.**

bund *f* 'drop'||M. bind ||Skt. biṇdu — §27?

Cább^{a}nā *v.t.* 'to crunch, chew'||H. cābnā||M. cāvṇẽ||Skt. carvati — §163 **Bl.**

cāihknā *v.i.* 'to sing in a pleasing way (as a bird)'||H. *id*||Onomat. — §180

cakk *m.* 'potter's wheel'||M. cāk|| Skt. cakrá — §137, 186 **Bl.**

cákvā *m.* 'kind of bird'||M. *id.*|| Skt. cakravāka- — §116 **Bl.**

cáll^{a}nā *v.i.* 'to walk'||M cālṇẽ|| Skt. calati ||Pkt, callai — §129 **Bl.**

cállã *v.* 'I may walk'||Skt. calāmi: Pkt. callāmi- — §193, 112, 140

cámak *m. f.* 'brilliancy' ||H. *id.* Skt. camat—Onom. — §180

camãr=cameãr *q. v.* — §103, 121

cámbā *m.* 'kind of flower'||M. cãpā|| Skt. campaka — §155 **Bl.**

camẽlī *f.* 'jasmine'|| Skt. campaka +kalika or valli — 156 **Bl.**

cameãr *m.* 'shoe-maker' || M. cāmhār ||Skt. carmakāra — §101, 138, 186 **Bl.**

camm *m.* 'leather'||M. cām||Skt. cárma- — §137, 163 **Bl.**

cand *m.* 'moon'||M. cãd||Skt. candrá- §15[1] 137, 155 **Bl.**

caṅgā *adj. m.* 'good'||H. *id.* Skt. caṅga- — §155

cann=cand *q.v.*

cánnan *m.* 'sandal' Skt. candana- — §64

cáubī *adj.* 'twenty-four'‖WP. cáhvī, cávvī, cáhvvī‖M. covīs‖ Skt. càturviṃśti- — §163 **Bl.**

cáudã *adj.* 'fourteen'‖M. caudā cavdā‖Skt. cáturdaśa- — 101, 138, 170 iii **Bl.**

Cáugguṇā *adj. m.* 'four times'‖ Skt. caturguṇa- — §163

cãũk m. 'an open square‖H. WP.

cauk‖M. cauk ‖ Skt. catuṣka- — § 166 **Bl.**

cáuntī *adj.* 'thirty-four' ‖ WP. cauttī ‖ H. cãũtis‖Skt. catustriṃṣat- — §166

cáumpaṛ } *m.* 'dice-cloth'‖WP.
cãuppaṛ } caupaṛ‖Skt. catuspaṭa- — §166

caur *m.* 'fly-whisk''‖H. cãvar Skt. camara- — §129(2), 140

cáuras *adj.* 'quadrilateral'‖H. *id.* Skt. caturasra- — §162

cáutthā *adj. m.* 'fourth' ‖ M cauthā ‖ Skt. caturthã — §101, 170 *iii* **Bl.**

cēt *m.* 'N. of a mouth' ‖ H. *id.* WP. cētar ‖ Skt. caitra- — §15, 20, 162

cháddᵃnā *v.t.* 'to leave' ‖M. sãḍnẽ Skt. chardati — §170 *iii* **Bl.**

chail *m.* 'a. beau'‖ M. chabilā‖ Skt. chavi–Pkt. chailla- — §142 **Bl.**

cháinī *f.* 'chisel' ‖H. *id.* ‖ WP. chainī ‖ Skt. chēdana — §101

chann m. 'verse' ‖Skt. chándaḥ — §137 **Bl.**

chatt *f.* 'roof' ‖ H. chat ‖Skt.* chatti § 137.

chãu *f.* 'shade' ‖H. chāyā ‖M. ṣāvlī Skt. chāyā — §137 **Bl.**

chē *adj.* 'six'‖M. sahā‖ṣ. ṣa‖Skt. ṣaṭ (?) — §27, 144 **Bl.**

chēj *f.* 'bed'‖H. Sēj‖M. ṡēj.‖Skt. ṡayyā — §29 **Bl.**

chēllā *m.* 'kid'‖M. ṡēlḍũ ‖ Skt. chagalá- — §103, 138 **Bl.**

chíddā *adj. m.* 'porous'‖WP. chidrā ‖ Skt. chidrá- — §7, 137, 162, 170 *iv.*

chíjjᵃnā *v.i.* 'to be separated' ‖H. chijnā ‖ Skt. chidyate — §137, 161 (2)

chikk *f.* 'sneeze‖Amb. chiṅk‖H. chīk ‖M. ṡīk ‖ Skt. chikkā — §127, 152 **Bl.**

1. chíkkā M. ' digit 6 ' ‖ WP chakkā M. śak.‖Skt. ṣaṭka — §26, 153 **Bl.**

2. chíkkā *m.* 'network for hanging things' ‖M. ṣikẽ ‖ skt. ṡikyà- — §161 **Bl.**

chiṭṭ *f.* 'stain'‖Amb. chiṇṭ‖ H. chíṭ ‖ Skt. ṡiṣṭa- — (?)§113

chúrā *m.* 'knife' ‖ M. surā ‖ Skt. kṣura- — §167 **Bl.**

cíbbhaṛ *m.* 'cucumber'‖Skt. cirbhaṭa- — §64, 163

cir *m.* 'delay' ‖ Skt. cirá — §137

cíṛā *m.* 'sparrow'‖H. *id.* ‖ Skt. caṭaka- — §26

cíttᵃnā *v.t.* 'to paint'‖WP. cittarṇā Skt. citrayati — §137, 162

cíttā *m.* 'leopard' ‖ W.P. citrā‖H. citā M. citā‖Skt. citraka- — §19, 162, 170 IV **Bl.**

cīṭṭā *adj. m.* 'white'||Skt. citrá- ..... §162, 170 IV

cŏkkhā *adj. m.* 'good'||M. cōkh Skt. cōkṣa- ..... §19 **Bl**

cōr *m.* 'thief'||M. cōr||Skt. corá- ..... §15, 137 **Bl.**

cúkkā *m.* 'kind of vegetable'||M. cukā || Skt. cukra- ..... §162 **Bl.**

cúllhā *m.* 'fireplace'||M. cūl || Skt. culla- ..... §128, 137 **Bl.**

cunj *f.* 'beak'||M. cŏc||Skt. cañcu- ..... §28, 155 **Bl.**

cūnnā *m.* 'lime'||M. cùnā || Skt. cūrṇa- ..... §19, 24, 163 **Bl.**

dā postpos. 'of' || Kś. sandā||S. handā||Poṭh nā||Skt. sant.....§118

dabbh *m.* 'grass'||WP drabba||M. dābh || Skt. darbhá- ..... §163 **Bl.**

dadd *f.* 'ringworm'|| WP. dáddar ||H. dād || M. dād||Skt. dadru- ..... §162 **Bl.**

dáddhᵃṇā *v.i.* 'to burn' ||Skt. dagdhá ..... §153

ḍáḍḍhā *adj. m.* 'strong'||M. daḍhā Skt. dārḍhya ..... §24, 96, 176 **Bl.**

ḍáḍḍh(u) *m.* 'frog'||Skt. dardura- ..... §170 *iii*, 171

ḍáhnā *v.t.* 'to stretch'||Skt. drāghatē ..... §162, 170 IV

dáhī *m.*||'curd'||M. *id.* Skt. dádhi- ..... §103, 116, 138 **Bl.**

ḍahíndi *f.* 'vessel for curd'|| Skt. dadhibhāṇḍa- ..... §134, 171

ḍain *f.* 'witch'||WP. ḍāiṇ || Skt. ḍākinī ..... §101, 106, 137, 138

dāj *m.* 'dowry'||M. dēj||Skt. dāya- or Pers. dād ..... §142 **Bl.**

dājh *f.* 'burning thirst' ||Skt. ḍāhya- ..... §116 (9)

ḍájjhᵃṇā (WP.) *v.i.* to be burnt' ||M. ḍājṇē||Skt. dahyate ..... §161 (9) **Bl.**

dākh *f.* 'grape, raisin' || Skt. drākṣā ..... §15, 162

dákkhan *m.* 'south'||M. ḍākhīṇ Skt. dáksiṇa- ..... §64 **Bl.**

damān *m.* 'minister'||WP. duán Pers. dīwān ..... §140

damm *m.* 'price'||H. dām || Skt. dramma- ..... §158, 162

dand *m.* 'tooth'||M. dáṃt || Skt. dánta- ..... §19, 137, 155 **Bl.**

ḍand *m.* fine, punishment
ḍánḍā *m.* "stick" } ||WP.

ḍann || M. daṇd || Skt. daṇdá- ..... §155, 170, IV 171 **Bl.**

ḍañg *m.* 'bite, sting'||H. ḍaṅk, ḍāk|| M. ḍāgṇē, ḍaṃkh || Skt. *dakna-||Pkt. ḍakka, *ḍaṃka ..... §160 **Bl.**

dáṛhī *f.* 'beard'||H. ḍāṛhī||Skt. dāḍhikā ..... §171

das *adj.* 'ten'||M. *id.* dahā || Skt. dáśa ..... §145 **Bl.**

Dasámbar||Eng. December ..... §191 *ii.*

dássᵃnā *v.t.* 'to tell'||Skt. darśayati ..... §137, 163

ḍássanā *v.t.* 'to bite'||Skt. daśyate ..... §160

dáttī *f.* 'sickle'||WP. dātrī || Skt. dátra- ..... §162

dáun *f.* 'string'||M. dāvaṇ || Skt. dāmanī- ..... §106, 119 **Bl.**

ḍáurū *m.* 'small drum' ||Skt. ḍamarū- ..... §119, 137, 140

dehā̆ṛā *m.* 'day' || M. dīs||Skt. divasa- — §60 **Bl.**

dē̆ī *f.* 'used in girl's name' || Skt. dēvī — §142

deŏr *m.* 'husband's younger brother' || M. der, dir || Skt. dēvara- — §142 **Bl.**

dhān *m.* 'rice'||M. *id.*||Skt. dhānyà- — §161 (4) **Bl.**

dhárnā *v.t.* 'to place,' ||Skt. dharati — §137

dhār *f.* 'current'||Skt. dhā̆rā §137

dhár^{a}t *f.* 'earth'||Skt. dháritrī — §66, 187

ḍhā̆ṭṭhā *past. parti.* 'fallen' ||Skt. dhvasta- — §165, 171

dháulā *adj. m.* 'white'||M. dhavaḷ Skt. dhavala- — §101, 142 **Bl.**

1. dhaun *f.* neck|| Skt. dhamáni — §119

2. dhaun *m.* 'half maund'||Skt. ardhamāna- — §51

dháuncā *m.* 'multiplication table of 4½' ||Skt. ardhapañcama- — §51

ḍhŏnā *v.t.* 'to carry' || Skt. ḍhaukate — §137

dhōh *m.* 'deceit'||Skt. drōha- — §126

dhũā *m.* 'smoke'||M. dhuī 'fog' Skt. dhūmá- — §112, 137, 140 **Bl.**

dhūṛ *f.* 'dust'||Skt. dhūḍi, dhūli- — §138.

dín *m.* 'day'||Skt. dína- — §137

díss^{a}nā *v.i.* 'to appear'||M. disṇẽ Skt. dṛśyáte — §97, 137, 161 (8) **Bl.**

ḍíṭṭhā (WP.) *past. part.* 'seen' || Skt. dṛṣṭá- — §171

ḍiũṭ *f.* 'lamp stand'||S. ḍiāṭī||Skt. dīpa+varti- — §171

dõ *adj.* two||M. dōn||Skt. dváu — §165 **Bl.**

dóhtā *m.* 'daughter's son'||WP. dōhtrā- || Skt. dauhitra- — §15, 65, 137, 162, 187.

dúā = dūjjā *q.v.*

dubb *f.* 'grass'||Skt. dúrvā — §24

duddh *m.* 'milk'||M. dūdh || Skt. dugdhá- — §19, 137, 153 **Bl.**

ḍũḍḍhā see ḍũṛh

dújjā *adj. m.* 'second'||M. dujā Skt. dvitīya- — §142, 165 **Bl.**

ḍúll^{a}nā *v.i.* 'to become unsteady'
dúllh^{a}nā *v.i.* 'to be poured out'
} M. ḍulṇẽ

Skt. *dulyate *cf.* dōlayati — §128 **Bl.**

dúllā *adj. m.* 'generous'||Skt. durlabha — §163, 164

ḍũnnā *m.* 'cup of leaves'||M. dōṇī 'boat'||Skt. drōṇa — ?§170 IV **Bl.**

dūr *adj.* 'distant'||M. dūr || Skt. dūrá- — §137 **Bl.**

ḍũṛh *adj.* 'one and a half'||M. dīḍh || Pkt. divaḍḍha- — 103, 171 **Bl.**

gā̆ *f.* 'cow'||M. gāī||Skt. gó- *gāvā — 137 **Bl.**

gábbhā *m.* 'centre' || M. gābh 'embryo'||Skt. gárbha- — §137, 162 **Bl.**

gádhā m. 'ass'||M. gāḍhav, gadḍhā Skt. gardabhá- — §15, 127, 138, 170 *iii* **Bl.**

gãḍóā *m.* 'earthworm' || Skt. gaṇḍūpada- — §155

gāggar *f.* 'water vessel'||M. ghāggar|| Skt. gárgara-: gargarī- — §25, 163 **Bl.**

gájj^{a}nā *v.i.* 'to thunder' || M. gājṇẽ||Skt. garjati — § 137, 163 **Bl.**

gãjjar *f.* 'carrot'||Skt. garjara- — §24, 163

gal *m.* 'neck, throat'||gaḷā || Skt. gala- — §137 **Bl.**

gāl *f.* 'abuse'||WP. gāhl||Skt. gāli- — §128

gallh *f.* 'cheek'||H. gāl||M. gāl Skt. galyā-? gaṇḍa- — ?§128 **Bl.**

gándā *adj. m.* 'dirty'||Pers. ganda — §135

gánḍā *m.* 'thread used as a charm'||Skt. gaṇḍa- — §155

gánḍh [*i*] *f.* 'knot'¶H. gãṭh||Skt. granthí- — §170 (*i*)

gánḍh^{a}nā *v.t.* 'to unite' 'mend'|| H. gãṭhnā || M. gãṭhṇẽ||Skt. granthati — §155

ganḍóā = gãḍóā *q. v.*

gánnī *f.* 'enlarged eyelash'||Skt. gaṇḍī — §137, 138 **Bl.**

garáũ, garãh = graũ, grāh *q.v.*

gãṛhā *adj. m.* 'thick'||M. gāḍhā Skt. gāḍha- — §137, 155 **Bl.**

gās- *m.* 'mouthful' ||Skt. grāsa- — §162, 172

gáṭṭh [*i*] *f.* 'knot'||Skt. granthí- — §170 (*i*)

gáṭṭh^{a}nā *v.t.* 'to unite, mend' Skt. grathnãti — §155, 162

geãrã *adj.* 'eleven'||M. akrā||Skt. ẽkādaśa — §55, 116, 135 **Bl.**

gehā *m.* 'taking a thing forcibly'|| Skt. gráha — §147, 162

gérū *m.* 'red earth'||M *id.* Skt. gairika- — §103 **Bl.**

ghágg^{a}rā *m.* 'petticoat' || Skt gharghara— Deṣ. ghaggharaṃ jaghanasthavastrabhēdaḥ — §163

ghail *adj.* 'wounded'||WP. ghāil Skt. ghāta- — §101, 106

ghand *m.* 'Adam's apple'||H. ghãṭi||Skt. ghaṇṭa- — 137, 155, 186

gháṛā *m.* 'jar'||M. ghaḍā || Skt. ghaṭa- — §137, 138, 186 **Bl.**

ghásoā *m.* 'rubbing'||Skt. gharṣa- — §163

gháṭṭ^{a}nā *v.t.* 'to speak lowly of' Skt. ghaṭṭate — §161

ghau *m.* 'wound'||WP. ghā||M. ghāy||Skt. ghāta- — §103, 137, 138 **Bl.**

gheõ *m.* 'clarified lutter' ||WP. ghiū||K. ghē||H. ghī || M. ghī Skt. ghṛtá- — §60, 97, 101, 103, 137, 132 **Bl.**

ghin *f.* 'detestation'||Skt. ghṛṇā — §97

ghõṛā *m.* 'horse'||M. ghōḍā||Skt. ghōṭaka- — §44, 103, 108, 137, 138 **Bl.**

ghúmm^{a}nā *v.i.* 'to revolve'||M. ghumṇẽ||Deṣ. ghummai — §161 (5) **Bl.**

giddh *m.* 'vulture'||M. gidh||Skt. gṛdhra- — §97, 137, 162, 170 IV **Bl.**

gíjjh^{a}nā *v.t.* 'to become accustomed'||Skt. gṛ'dhyati — §97, 161 (2)

gin^{a}nā *v.t.* 'to count'||M. gaṇṇẽ Skt. gaṇayti, gṛṇāti — §26, 108, 140 **Bl.**

gíṭṭhī *f.* 'fireplace'||M. ãgṭī|| Skt. agniṣṭhá- — §25, 189 **Bl.**

gōh *f.* 'iguana'||Skt. gōdhā́ — §137

góhran *f.* 'anuo'||Skt gudá + randhra- — §155

gōrā *adj.* 'white, fair'||M. gōrū Skt. gaurá- — §15 **Bl.**

gōt *m.* 'sub caste'||WP. gōttar||M. gōt || Skt. gōtrá- — §137, 162, 170 IV **Bl.**

grā́h } *m.* 'mouthful'||L girāh
grās } Skt. grāsa- — §162

grāihn *m* 'eclipse' Skt grā́hana- — §162

graũ *m.* 'village'||WP. grã, || L. girã M. gāv. ||Skt. grā́ma- — §162 **Bl.**

guā́llā *m.* 'cowherd'||M. gavḷī||Skt. gopālá- — §101, 186 **Bl.**

gúcchā *m.* 'bunch'||M. guch, ghõs Skt. *gṛpsa- guccha- — §98, 152 **Bl.**

gúggal *m.* 'a gum used as insense' ||M gugūl ||Skt. gulgulu — §64, 152, 167 **Bl.**

gũh *m.* 'excretion'||M. gū ||Skt. gūtha- — §116, 137, 138 **Bl.**

gújjar *m.* 'a Gūjar'||Skt. gurj^{a}arā́ — §163

gújjhā *adj. m.* 'secret'||M. gūj Skt. gūhya- — §137, 161, (9) **Bl.**

gúmmã *m.* 'collection'||Skt. gúlma- — §137 164

gúmmhã *m.* 'hard boil' || Skt. gumpha-

gunāh *m.* 'sin' || Pers. gunāh — §135

gūṛhā *adj. m.* 'fast (colour)'|| Skt. gūḍhá- — §15, 138

gūṭṭhā *m.* 'thumb'||M. aṃgṭhā Skt. aṅgúṣṭha- — §51, 166, 189 **Bl.**

hā́ḍḍ *m.* 'bone'||M. haḍḍā, haḍḍẽ; aṭhī *f.* 'stone of a fruit' || Skt. ásthi- *haḍḍa- — 132, 152 **Bl.**

hal *m.* 'plough' || M. haḷ. || Skt. hala- — 146 **Bl.**

hálhdī *f.* 'turmeric'||M. haḷad||Skt. haridrā — 65, 128, 143 (*ii*), 187 **Bl.**

hálh^{a}ṭ *m.* 'Persian wheel'||M. rahāṭ || Skt. araghaṭṭa- — §187 **Bl.**

hamēl *f.* 'necklace' || Skt. mēkhalā(?) (?) — §178

hans *m.* goose||S. hanj^{a} || Skt. haṃsá — §160

harān *adj.* 'surprised'|| Ar. ḥairān — §84

háraṛ *f.* 'myrobalan'|| WP. harīṛ ||M. hirḍā||Skt. haritaki- — §67, 146, 170 (V) **Bl.**

hā́rh *m.* 'N. of a mouth'|| D. ahā́ṛ [əcá:ṛ]||M. ākhāḍ||Skt. āṣāḍha- — §52, 138, 145, 186 **Bl.**

hass *m.* 'collar bone'||also hans || S. hanja 'waist'?||Skt. áṃsa- — §132, 160

hásnā *v.i.* 'to laugh' || M. hasṇẽ Skt. hasyate — 161 (8) **Bl.**

hā́ssā *m.* 'laughter'||Skt. hāsya- — 161 (8)

hathélī=thélī *q. v.*

haṭṭ *f.* *m.* 'shop' || M. hăṭ, || Sk. haṭṭa- — 152 **Bl.**

hatth *m.* 'hand'||M. hāt||Skt. hásta- §19, 146, 166 **Bl.**

hátthĩ *adv.* 'by hand' || Skt hastā bhyām ||Pkt. hattēhiṃ — §133b

hătthī *m.* 'elephant'||M. hattī||Skt. hastin- — §25 **Bl.**

hĩă *m.* 'heart'||H. hīā||M. hiyyā coury||Skt. hṛdyaya- — §97, 146, 170 (*ii*) **Bl.**

hĩh (WP.) *f.* 'side of a bedstead'|| M. īs||Skt. īṣă — §15, 132 **Bl.**

hílnā *v.i.* 'to be shaken'||H. hilnā||Skt. hilati: hilyati — §129

híran *m.* 'deer'||WP. haran||M. haraṇ||Skt. hariṇá- §26 **Bl.**

hóeā *past. past.* 'been, become'|| H. huā||Skt. bhūtá-: -ū-->-ō on account of the root being 'hō-' §98

hōr *pron. adj* 'more, other'||H. aur ||Rāj. ōr || Panj. also ar, ər, r||Skt. ápara- — §132

hummh *m.* 'sultry weather'||WP. hussaṛ || M. ūb||Skt. uṣman- — §132 **Bl.**

hun *adv.* 'now'||Skt. adhuná — §51, 138, 140

hunălā (WP) *m.* 'summer||M. ūn (h) 'heat'||Skt. usṇakāla- — §167 **Bl.**

hunḍ 'gold coin'||WP. hunn Skt. hūṇa- : huṇḍa- — §155

hūjhnā *vt.* 'to collect'||Skt. uñchati — §155

ikk *adj.* 'one'||M. ēk||Skt. éka- — §132, 177 **Bl.**

ikkh *f.* 'sugarcane' ||M. ūs || Skt. ikṣú- — §15, 49, 167 **Bl.**

ímlī *f.* 'tamarind'||also imblī||Skt. amlikā — §26, 175

ínjh (ū) *m.* 'tear' || WP. hanjhū M. āsū ṣ.ăṣu Skt. áṣru- — §26, 39, 132, 160 162 **Bl.**

ínuhan *m.* 'fuel'||Skt. indhana- — §15, 155

iṭṭ *f.* 'brick'||Amb. iṇṭ||M. īṭ, vīṭ Skt. íṣṭakā, *iṣṭā- — 15, 136 **Bl.**

jănā *v.i.* 'to go'||Skṭ. yăti — §137, 141

jăḍḍā (Poā) *m.* 'cold, chill'||H. jāṛā||M. 'jaḍ cold'||Skt. jāḍya- — §161 **Bl.**

jáddhā 'term of abuse'||WP. yaddhā||Skt. yabdha- — §153

jăgnā *v.i.*, 'to awake'||M. jāgṇē Skt. jāgrat- — §162 **Bl.**

jai *pron.* 'how many'||Sk. yáti — §193

jáihnā *v.t.* 'to copulate'||WP. yaihṇā||M. jhavṇē||Skt. yabhati — §144 **Bl.**

jálnā *v.t.* 'to burn'||M. jaḷṇē||Skt. jválate — §165 **Bl.**

jamăī *m.* 'son-in-law'||WP. juāi|| M. jāvaī||Skt. jămatṛ — §57, 140 **Bl.**

jamăr *f.* 'a kind of cereal'||WP. juăr||M. juvār||Skt. yavākāra- — §101, 140 **Bl.**

jamm *m.* 'birth'||Skt. jánman- — §137. 157

jámmū 'a kind of fruit'||also jămman||H. jāman||M. jăb (h) Skt. jambu- — §155 **Bl.**

jăn^a^nā *v.t.* 'to know' || M. jāṇṇē Skt. jānăti — §137 **Bl.**

jā́ndā *pres. part.* 'going'||H. jātā Poṭh. jānā||Skt. yānt- — §117, 155

janeáū *m.* 'sacred thread'||WP. janjū||M. jānvẽ||Skt. yajñopavītá- — §154 (2) **Bl.**

jaṅgh *f.* 'thigh'||M. jā̃g (h)||Skt. jáṅghā — §49, 155 **Bl.**

jann *f.* 'wedding party'||WP. janj Skt. janya- — §161 (4)

jār *m.* 'friend; paramour'||WP. yār ||Skt. jāra- *c.f.* Pers. yār — §141

jaṛāu *m.* 'mode of setting jewels' ||WP. jaṛā||from jáṛnā 'to set' — §106

jāṛh *f.* 'grinding teeth'||H. ḍāṛh ||WP. dāṛh? ||Skt. dáṃṣṭrā dādhā, || Poa. dāṭhā — §126

jaū m. 'barley'||M. jav.||Skt. yáva — §116, 141 **Bl.**

jē *conj.* 'if'||M. jai||Skt. yádi — §103, 138, 141, 185 **Bl.**

jéhṛā *direct pron. rel.* 'who'||Skt. yasya+? — §141

jēṭh *m.* 'N. of a month'||M. jēṭhvaḍ Skt. jyéṣṭha- jyaiṣṭha- — §137, 161, 166 **Bl.**

jéṭṭhā *adj. m.* 'eldest'||M. jēṭhā Skt. jyéṣṭha- — §19 **Bl.**

jhánḍā *m.* 'flag'||M. jhẽḍ ||Skt. dhvajá+daṇḍá—? — §165

jhankā́r [çənkə:r] *f.* 'rattling' Skt. dhvaní-? — §165

jhaṭṭ *adv.* 'at once'||WP. jhabh, jhatt||Skt. jhaṭiti? — §137

jhiúr *m.* 'water-carrier' || Skt. dhīvara- — §142

jī *m.* 'creature'||M. jīv||Skt. jīvá- — §15, 103, 137, 142 **Bl.**

jībh *f.* 'tongue'||M. jībh || Skt. jihvā́ — §25, 137, 165 **Bl.**

jīh--*pron. rel. obl.* 'whom' || H. jis Skt. yasya — §141

jímẽ *adv. rel.* 'how'||WP. jivẽ G. jēm||Pkt. *jimeṇa — §140

jiũn *m.* 'life' || Skt. jīvana- — §60, 142

jō *pron. rel. dir* 'who'||M. jō||Skt. yaḥ — §141 **Bl.**

jōt *m.* 'yoke'||M. *id*||Skt. yóktra- — §141 **Bl.**

jū *f.* 'louse'||M. ū||Skt. yūkā — §103, 116 **Bl.**

jūā *m.* 'gambling'||M. juvā|| Skt. dyūtá — §15, 103, 138, 161 (2) **Bl.**

juhā́riā *m.* 'gambler'||Skt. dyūtá+dhāra-? — §102

jug *m.* 'pair'||Skt. yugma- — §154 (1)

júlā *m.* 'cross-bar of a yoke'||M. jūval||Skt. yuga+hala-? — §138

jūn *f.* 'life birth||Skt. yóni- — §40

júṛnā *v.i.* 'to be united'||Skt. yuta --? — §170

júṭṭhā *adj. m.* 'polluted', impure|| H. jhūṭa||Skt. juṣṭa — §25, 137

kábrā *adj.* 'spotted'||M. kabrā || Skt. karbara- — §163 **Bl.**

kacch *f.* 'armpit' || M. kā̃s '*f.* udder'||Skt. kákṣā — §152, 167 **Bl.**

kácchū *m.* 'tortoise'||M. kāsav || Skt. kacchapa — §152 **Bl.**

káḍḍhᵃnā *v.t.* 'to take out' ||M. kāḍhṇẽ||Skt. kṛṣṭa-||Pkt. kaṭṭhakaḍḍhaï? — § 126 **Bl.**

kāḍeāri *f* 'a thorny bush' || Skt. kaṇṭakāri- — §106

kāḍérnā *m.* 'hedgehog' || Skt. kaṇṭaka+karaṇa- — §103

kahāni *f.* 'story'||Skt. kathānaka, Pers. kahānī § 7, 85

kai *pron* 'into how many'||Skt. káti — §103, 185

kaih *imperat.* 'tell'||Skt. kathaya — § 70

káihnā *v.t.* 'to tell'||Skt. kathayati — §137, 138.

kāiha (WP.) *m.* 'bronze'||Skt. kaṃsá- — §160

kaírā *adj. m.* 'squint-eyed'||Skt. kēkara — §101

kāj *m.* 'work' ||M. *id.*||Skt. kāryá- — §161 (9) **Bl.**

kájjal *m.* 'collyrium' || M. kajaḷ Skt. kajjala- — §64, 152 **Bl.**

kákkar *m.* 'frost'|| M. kamka 'pebble'||Skt. karkara-§163 **Bl.**

kakkarī *f.* 'cucumber'||M. kākḍī || Skt. karkaṭikā — §**Bl.**

kakkh *m.* 'blade of grass'||Skt. kákṣa- — §167

kal *f*, 'machine'||M. kal.||Skt. kalā — §185 **Bl.**

kālā *adj. m.* 'black'||M. kālā||Skt. kāla — §137, 186 **Bl.**

kalāvā *m.*' bundle'||M. kālvā||Skt. kalāpa- — §138 **Bl.**

kállā *adj. m.* 'lonely' || Poth. ghallā || H. akēlā ||Skt. ekākín-Pkt. ekkalla — §55, 169

kallh *adv.* 'tomorrow-yesterday'|| M. kāll||Skt. kalya- — §128,161 (6) **Bl.**

kāman *m.* ' jugglery ' || Skt. kārmaṇa- — §163

kamārā *adj. m.* 'unmarried'||M. kuṇvār||Skt, kumāra- — §101, 140 **Bl.**

kámbanā=kamm^{a}nā *g. v.* § 165

kámbal *m.* 'blanket'||also kámmal M. kāblō|| Skt. kambalā- §155 **Bl.**

Kamheār *m.* 'potter'||also kamhār || M. kūbhār||Skt. kumbhakāra- — §101, 155, 138, 103 **Bl.**

kamm *m.* 'work'||M. kām || Skt. kárman- § 19163 **Bl.**

kámmaná *v.i.* 'to shiver'||M. kāpṇē Skt. kampate § 156 **Bl.**

kān *f.* 'defect, crookedness'||Skt. *kāṇya? — §161 (3)

kānā *adj. m.* 'one-eyes' ||M kāṇī Skt. kāṇá- — §15 **Bl.**

kándā m. 'thorn' ||M. kāṭā ||Skt. káṇṭaka- —§155 **Bl.**

kanc *m.* 'glass'||Skt. kaca-—§113

kandh *f.* 'wall'||Skt.kanthā—§155

kándhā *m.* 'edge' || M. kaṃṭh 'throat'||Skt. kaṇṭhá —§155 **Bl.**

kanéḍḍū *m.* 'swelling behind ear' Skt. karṇa kaṇḍū —§103

kanér *m.* 'kind of plant' M. kaṇē Skt. karṇikāra- karṇ'kara- — §103 **Bl.**

kanérā (Mul) *m.* 'mat-weaver'|| Skt. kāṇḍakara — §103

káṅgan *m.* 'bracelet'||M. kaṃkaṇ|| Skt. kaṅkaṇa- — §64, 155 **Bl.**

káṅganī *f.* 'kind of grain'||M. kāg||Skt. kangunī — §64 **Bl.**

káṅghā m. 'comb.'||M. kaṃkvā Skt. kaṅkata — §126 **Bl.**

kanhérā m. 'shoulder'||Skt. skandha+taṭa- — §103

kanj *f.* 'slough of snake' || Skt. kañcu- — §28, 155

kann *m.* 'ear' || M. kān || Skt. kárṇa — §137, 163, **Bl.**

kānnā *m.* 'reed' ||Skt. kāṇḍa- — §15,19,155

kánneā *f.* 'girl', virgin' || WP. kañj. Skt. kanyā — §161 (4)

kánnhā *m.* 'shoulder' || Amb. kándhā||Skt. skandhá- — §155

kaṇṭhā *m.* 'necklace' || WP. kaintḥā ṭs. ||Skt. kaṇṭhá — §30

kapāh *m. f.* 'cotton' || M. kápūs Skt. karpāsa- — §145, 163, 186 **Bl.**

káppaṇā (WP.) *v. t.* 'to cut' ||M. kāpṇẽ Skt. kalpayati — §164 **Bl.**

kápp^{a}rā *m.* 'cloth' || M. kāpaḍ Skt. karpaṭa- — §64 **Bl.**

kárnā *v. t.* 'to do' || M. karṇẽ Skt. kárati — §15, 49, 137, 147 **Bl.**

kárāg *m.* 'skeleton'||Skt. karanka- §187

káṛā *m.* 'bracelet' || M. kaḍī||Skt. kaṭaka- — 138 **Bl.**

kaṛāhā *m.* 'frying pan' || Skt. kaṭaha- — §135, 138

káṛchī *f.* 'ladle' || M. kaḍcī || Dēs. kaḍacchū — §187 **Bl.**

káṛhnā *v. i* 'to be boiled' || M. kaḍhṇẽ Skt. kvathate — §165 **Bl.**

kárhā (WP) *m.* 'camel' || Skt. karabha- — §138

karīh *f.* 'bits of cowdung' || Skt. kárīṣa- — §145

kárnī *f.* 'masson's trowel' || Skt. karaṇḍa- — §187, 189

káṛū *m.* 'medicine for horses' Skt. káṭuka- — §138

kasẽrā *m.* 'brazier' || M. kāsār Skt. *kamsakara- — §103 **Bl.**

kásnā *v. t.* 'to tighten' || M. kasṇẽ || Skt. karṣati — §121 (4) **Bl.**

kãssī *f.* 'bronze' || M. kãsẽ ||Skt. kāṃsya- — §160, 161 (8), **Bl.**

kāṭh *m.* 'wood' || M. kāṭhī || Skt. kāṣṭha- §19, 121, 137, 166 **Bl.**

káttak *m.* 'N. of a month' || WP. kattẽ ||Skt. kārttika- — §22

kátt^{a}nā *v. t.* 'to spin' || M. kãtṇō Skt. kartati — §170, *iii* **Bl.**

káṭṭ^{a}nā *v. t.* 'to cut' Skt. kartati — §110, 170 *iii.*

káṭṭhā *adj. adv.* 'together', 'united' || Poṭh ghaṭṭhā Skt. ēkasthá- — §55, 131, 189

káttī *adj.* 'thirty-one' || Skt. ēkatriṃśat — §55, 135

káuḍḍī *f.* 'cowrie shell' || Skt. kapardikā — §103, 170 *iii*

kaul *m.* 'lily, flower' || Skt. kámala- — §101, 119 (2) 140

káuṛa *adj. m.* 'bitter' || Skt. kaṭuka- — §63, 178

keārā *m.* 'field, bed'||Skt. kēdāra- — §60, 101, 138

kẽllā *m.* 'banana' || M. kēḷ, kẹḷẽ Skt. kadalī — §103 || **Bl.**

kẽssū *m.* 'kind of flower' || Skt. kaiṃśuka- — §24, 160

khabbā *adj. m.* 'left, not right' || Skt. kharvá- — §163

khággā *m.* 'leaf of ghia kamār' || Skt. khaḍga- — §153

khāī *f.* 'ditch'||M. *id.*||Skt. khātá- — §137, 138 **Bl.**

khair *m.* 'kind of wood' || M. kher || Skt. khadirá- — §101 **Bl.**

khāj *f.* 'itching' || M. *id.* ||Skt. kharjū — §25 **Bl.**

khājjā *m.* 'food' || M. khājẽ||Skt. khādya- — §161 (2) **Bl.**

khajūr *f.* 'date' || M. *id.*||Skt. kharjūra- — §163 **Bl.**

khámmhā *m.* 'column, pole' || M. khẽd || Skt. skambhá- — 155, 166 **Bl.**

khẽnā *v. t.* 'to eat' ||Skt. khẽdati — §137

khanḍ *f.* 'sugar' || Skt. khanḍa- — §155

khāndā *prep. part.* 'eating'||Skt. khẽdant- — §117

khaṅgh *f.* 'cough' || M. khāsṇẽ Skt. kāsā, || Pkt. khāsíya-, *khassā-, *khaṃsā — §125, 160 **Bl.**

khánnā *m.* 'one quarter' || Skt. khaṇḍa- — 137, 155

kháppar *m.* 'skull, bowl' || M. khāpar || Skt. karpara- — §124, 163 **Bl.**

khār *f. m.* 'alkali' || Skt. kṣāra- — §167

khẽṛā *m.* 'arena' | Skt. akṣatpāṭa — §51

khẽrī *f.* 'basket' || Skt. khārī — §137

kháss^{a}nā *v. t.* 'to take by force' Skt. karṣati — §125, 163

khaṭṭ *f.* 'dowry with a bedstead' || M. khāṭ || Skt. khaṭvā — §137, 165 **Bl.**

khél[h]nā *v. i.* 'to play' || M. khẽlṇẽ || Skt. krīḍati kṣvēlati — §35, 63, 124 **Bl.**

khẽs *f.* 'a sheet of figured cloth' Pers. kēś — §125

khẽt *m.* 'field' || M. śẽt || Skt. kṣêtra- — §15, 19 **Bl.**

khíṛī *f.* 'mixture'||Skt. khiccā — §152

khínkhāp *f.* 'brocade' || Pers. kamkhwāb — §125

khīr *f.* 'rice pudding' || M. *id.* Skt. ksīrá- — §167 **Bl.**

khíṛkī (H) *f.* 'window' || M. khīḍkí||Dēś khaḍakkī — §187 || **Bl.**

khíssā *m.* 'pocket' || Pers. kīsa- — §125

khíttī *f.* 'constellation' || M. kātyā Skt. kṛttikā — §97, 124, 152, 170 *ii* **Bl.**

khōh *f.* 'hunger' || Skt. kṣudhā — §76, 86, 135, 138, 167

khōṭ *m.* 'base alloy'||Skt. kauṭya- — §124

khúddõ *f.* 'ball' || WP. khiddū, khẽ(h)nũ ||Skt. kanduka- — §281, 103, 124

khúh (ā) *m.* 'well' || M. kuvā Skt. kúpa- — §124 **Bl.**

khúllā *m.* 'mean fellow' || Skt. kṣudrá-: kṣudla- — §143, 164

khúnḍhā *adj. m.* 'blunt' || Skt. kuṇṭha- — 124, 155

khúnjā *m.* 'corner' || H. kōnā Skt. kūṇa- ? — §124

khúnjh^{a}nā *v. i.* 'to miss' || Skt. kuṣṇāti ||Pkt. *kussai, kuṃsai *khuṃsai — §160

khúrpā *m.* 'scraper' || Skt. kṣurapra- — §65, 187

khúrsī *f.* 'chair' || Pers. kursī — §125

khúss^{a}nā *v. i.* 'to miss' || Skt. kuṣṇāti — §125

khútthī *f.* 'bad woman' ||Skt. kustrī — §125

kīllā *m.* 'peg' || M. kīlli, khīl Skt. kīla- — §137 **Bl.**

kímẽ *adj. inter* 'how?' || WP. kīvẽ, || G. kēm || Pkt. *kimēṇa — §140

kírnā *v.i.* 'to be scattered' || Skt. kiráti — §108

kīṛā *m.* 'insect' || M. kiḍā||Skt. kīṭa- — §137, 138, **Bl.**

kírtghàn [kırtkc∧n] *adj.* 'ungrateful' *ts.* ||Skt. kṛtaghna- — §90

kíttā *past. part.* 'done' || M. kelā Skt. kṛtá- — §25, 97, 170 *ii* **Bl.**

kóh *m.* 'league, 1½ miles' ||M. kōs Skt. krośa- — §145, 162 **Bl.**

kóhnī = kúhnī *q. v.*

kól(ẽ) *prep.* 'near' || M. kōr 'side'? Skt. krōḍá- — §49, 103, 162 **Bl.**

kōṛh *m.* 'leprosy' ||M. kōḍh||Skt. kuṣṭha- *cf.* Pa. kōtha- — §38 **Bl.**

kóṛī *f.* 'score' ||Skt. kōṭi — §176

kóṛmā *m.* 'family', || Skt. kauṭumba- — §155, 187

kóssā *adj. m.* 'lukewarm' || Skt. kōṣma — §137, 167

kóṭṭhā *m.* 'room, cell' || M. kōṭhā Skt. kōṣṭha- — §15, 19, 137, 166 **Bl.**

kúbbā *adj. m.* 'hump-backed'||M. kubḍā, khubā || Skt. kubhrá-: *kubra- — §162 **Bl.**

kucc *m.* 'brush' || M. kuṃcā||Skt. kūrcá- — §24, 163 **Bl.**

kudúl *m.* 'mattock' || M. kudōḷ Skt. kuddāla- — 152 **Bl.**

kúdd^{a}nā *v.i.* 'to jump' || kudṇõ Skt. kūrdati — §24, 170 *iii* **Bl.**

kuhāṛā *m.* 'axe' || M. kurhāḍ Skt. kuṭhāra? — §62 **Bl.**

kūhl *f.* 'canal, stream' || Skt. kulyā — §25, 128

kúhnī *f.* 'elbow' ||Skt. kaphōṇi- — §78 138

kúkkaṛ *m.* 'cock' || Skt. kukkuṭá- — §64, 137, 152

kukkh *f.* 'womb' || M. kūs ||Skt. kukṣí — 15, 49, 137, 167 **Bl.**

kūlā *adj. m.* 'soft' || M. kōṃvḷā Skt. kōmala- — §103 **Bl.**

kúlthī *f.* 'kind of pulse' || Skt. kulattha- — §187

kúmmã (WP.) *m.* 'tortoise'||Skt. kúrmá — §24, 163

kunālī *f.* 'dish' ||WP. kunnī

kūṇḍā *m.* 'large cup' ||M. kuṃḍ Skt. kuṇḍa- — §155, 186 **Bl.**

kúndan = kunnon *q. v.*

kúṅgū *m.* 'saffron, red powder' || M. kuṇkūm ||Skt. kuṅkuma- — 103, 155 **Bl.**

1. kunj = kanj 'snake's slough'

2. kunj *f.* 'crane'||Skt. krúñcá — §155

kúnjī *f.* 'key'||Skt. kuñcikā — §155

kúnnan *m.* 'pure gold' — §155

kúṛam *m.* 'child's father-in-law' ||H. kuṛmā kumbā||M. kuṭuṃb Skt. kuṭumba- §64, 138, 155, 187 **Bl.**

kuṛáttan *f.* 'bitterness' || Skt. káṭuka+tvana — §165

lábbh^{a}nā *v.t.* 'to find'||M. lābhṇẽ Skt. labhyatē — **Bl.**

láddánā *v. t.* 'to load' || Skt. lardayati — §110

láddhā (WP.) *past. part* 'found' Skt. labdhá- — §153

lágg^{a}nā *v i* 'to be attached' || M. lāgṇẽ || Skt. lagyati, lagna- — §154, 161 **Bl.**

lā́hā *m.* 'gain' || Skt. lābha- — §138, 147

1. lajj *f.* 'shame' || M. lāj ||Skt. lajjā — §49, 143, 152, 185 **Bl.**

2. lajj *f.* 'rope' ||Skt. rájju- — §143 *ii*, 152

lak(h)ír *f.* 'line' || Skt. lékhā *ts.* — §136

lákkaṛ *m.* 'stick' || H. Panj. laurā 'penis' ||Nep. lauro 'stick' || M. lakḍā Skt. lakuṭa-: *lakhuṭa- — §64, 177 **Bl.**

lalā́rī *m.* 'dyer' || Skt. nīla+kāra — §58

lámbā *adj. m.* 'long' || W. P. lammā || M. lā̃b || Skt. lamba- — §155 **Bl.**

láṅgh^{a}nā *v.i.* 'to pass, cross'||M. laṃgḷṇẽ || Skt. langhate — §55 **Bl.**

lās *f.* 'rope' || Skt. raśmí-? — §143 *ii.*

latt *f.* 'leg' || H. lāt || Skt. láttā — §152

laṭṭh *f.* 'axle' || H. laṭh, lāṭhī

lā́ṭṭhī *f.* 'stick' ||M. laṭ(th) Skt, yaṣṭí- *laṭṭhi- — §25 **Bl.**

láuhḍḍā *adj. m.* 'small' || Skt. laghú- — §138

līh *f.* 'line' || Skt. lékhā — §138

līk(h) *f.* 'line' ||Skt. lékhā *ts.* — §136

līkh *f.* 'louse, nit' || M. *id.* || Skt. līkṣā — §15, 19, 121 (2), 143 **Bl.**

límbanā (WP.) 'to besmear' || also limm^{a}ṇā || M. limpṇẽ || Skt. lipámti' — §155, 156 **Bl.**

lípp^{a}nā *bt.* 'to besmear' || H. líp^{a}nā || Skt. lipyate — §143, 161

lóhā *m.* 'iron' || Skt. lōhá- — §142, 147

lõḥḍā *m.* 'frying pan' || Skt. lohabhāṇḍa- — §134

lóhṭiyā *m.* 'iron-monger' || Skt. lohá+haṭṭa+ika- — §134

lõṛhā *m.* 'stone-roller; strangeners' || Skt. lōḍha- — 126

lũ *m.* 'soft hair, down' || M. lõ (v) Skt. lōman- — 103, 119, 140 **Bl.**

luhā́r *m.* 'blacksmith' || Skt. lóhakāra- — §85, 103, 186

mā́ *f.* 'mother' || M. māī || Skt. mātṛ́ — §115 **Bl.**

macch *m.* 'fish' || M. māsā || Skt. mátsya- — 167 **Bl.**

mácchar *m.* 'gnat' || Skt. mákṣā — §167

madā́rī *m.* 'magician' || Skt. mantrakára- — §155

madhānī *f.* 'churning stick || Skt. manthāna- §87, 155

mágar *perp.* 'after' || Poth. *f.* magg 'road'. M. māg 'road'. M. māg 'road' Skt. mārga— 22 **Bl.**

mágghar *m.* 'N. of a month' || Skt. mārgaśira— §22, 127, 163

māgh *m.* 'N. of a month' || WP. mãh || M. māhī, māhō || Skt. māghá- *ts.* — 138? **Bl.**

mãh *m.* 'black bean' || Skt. máṣa- §115, 145

māhl *f. m?* 'belt of a wheel' || Skt. mālya — §128

mā́ghā *adj. m.* 'costly, dear' || M. mahãg || Skt. mahārgha- — §134, 163 **Bl.**

mãih *f.* 'buffalo' || WP. majjh || M. mhais || Skt. máhiṣī — §80, 134, 160 **Bl.**

majíth *f.* 'madder' || Skt. mañjiṣṭhá — §25, 189

mā́jjhā *m.* 'the mājh country' || M. māj' centre' || Skt. madhyà- — §161 (2) **Bl.**

mákkaṛ *m.* 'spider' || M. mākaḍ Skt. markáṭa- — 163 **Bl.**

mákkhaṇ *m.* 'butter' || M. mākhaṇ || Skt. mrakṣaṇa- — §162 **Bl.**

mákkhī *f.* 'fly' || M. māśī || Skt. mákṣikā — §103, 138, 167 **Bl.**

maliáuhrā *m.* 'wife's or husband's maternal uncle' || Skt. mātula+svá́śura — §134

mall^{a}nā *vt.* 'to occupy' || Skt. mallati — §129

mā́llan *f.* 'wife of a gardener' Skt. mālini — §64

mā́llī *m.* 'gardener' ||Skt. mālin- — §44, 103

man- *pref.* 'not' || M. 'mãid' 'stupid' ||Skt. manda- — §155

mā́ṅak *m.* 'gem, jewel' || Skt. māṇikya — §64, 121, 140, 161, 487

manā́kkhā *adj. m.* 'blind' || Skt. mandākṣa- §155

mand *m.* 'charm' || WP. mandar Skt. mántra- — §155

mā́ndrī (WP.) *m.* 'magician' || Skt. māntrika- — §155

manc^{a}ārā *m.* 'one who sells bangles etc.' || Skt. maṇikara- — §101

máṅganā *vt.* 'to ask' || M. māgṇẽ ||Skt. mārgati — §22 **Bl.**

manhénmã *m.* 'destitution of milk' || Skt. manda+dhainava- — §155

mánjā *m.* 'bedstead' || mācā | M. māc ||Skt. mañca- — 139, 155 **Bl.**

mánn^{a}nā *vt.* 'to believe' || M. mānṇẽ || Skt. manytē — 161 (4) **Bl.**

mánnõ *f.* 'ill luck' || Skt. mandiman- — 155

mā́ppā *m.* 'measure' || M. māp Skt. māpya- — §161 **Bl.**

maṛhī *f.* 'tomb' || M. maḍhī ||Skt. maṭha- — §138 **Bl.**

mās *m* 'flesh' || s. māsu; ṣ mös,

gen. mazãi || M. mās, mā̃s || Skt. māṃsá- — §160 **Bl.**

masã́d *m.* 'end of a month' ||Skt. māsānta- *sts.* — §155

masấn *m.* 'burning place' || M. mhasaṇ || Skt. śmasāna- (loan from H.) — 167 **Bl.**

mass *f.* 'growing moustache' Skt śmasśrū — §28, 162, 167

mấssī *f.* 'mother's sister' || M. māvśī || Skt. matṛṣvasṛ- — §165 **Bl.**

maṭ (*i*) = maṛh (*i*) *qv ts.*

mater *f.* 'step-mother' || Skt.* matritara- — §103.

mátthā *m.* 'forehead' || M. māthā || Skt. mastaka- — §152, 166 **Bl.**

máṭṭhā *m.* 'fritter' || Skt. mṛṣṭa- — §96

máṭṭī *f.* 'big earthen vessel' ||Skt. mṛttikā? mārttika — §97

máulnā *vi* 'to bloom' || Skt. mukula- — 36

máus *f.* 'day on which sun and moon are in conjunction' || M. avấs || Skt. amấvāsyā *ts.* — §51, 140 **Bl.**

mhaīs *f.* 'buffalo' contam. of maīh and bhãis — §179

míḍḍhá *m.* 'ram' || M. mẽḍhā Skt. mēḍhra — §162 **Bl.**

mīh *f.* 'rain' || Skt. mēgha- — §78, 115, 138

mijjh *f.* 'marrow' || Skt. majjấ, mẽdas- — §26, 126

mír^{a}c *f.* 'chilli' || M. mirī || Skt. marica- * maricya — §26, 64, 187 **Bl.**

míssā *adj. m.* 'mixed' || M. missī *f.* 'tooth powder || Skt. miśrá- — §139, 162 **Bl.**

míṭnā *vi* 'to be obliterated' ||Skt. mṛṣṭa- — §136

mitt *m.* 'friend' ||Skt. mitrá — §19

míṭṭhā *adj. m.* 'sweet' ||M. miṭha Skt. miṣṭa- — §166

míṭṭī *f.* 'earth' || M. mātī || Dog. mittī (dental tt) || Skt. mṛttikā — §138, 139, 170 *ii* **Bl.**

móeā *past part.* 'dead' || H. muā Skt. mṛtá- — §98, 170 *ii*

móhlā *m.* 'pestle' || M. musaḷ Skt. músala- — §76 **Bl.**

móprī *m.* 'leader' ||Skt. mukhara- — §76

mōklā *adj. m.* 'loose' || J. Skt. mutkala- — §38

mótthā *m.* 'kind of grass' || Skt. mustā — §38

móttī *m.* 'pearl' || M. motī || Skt. mauktika- — §153 **Bl.**

múṇ^{a}s (WP.) *m.* 'husband' ||Skt. manuṣyà- — §187

mucch *f.* 'moustache' || Skt. śmáśrū – Pkt. maṃsū — §28, 167

muḍḍh *m.* 'beginning' || Skt. mūrdhán — §24, 49, 170 *iii*

mũh *m.* 'mouth' || M. mukh ||Skt. mukha- — §115, 138, 139 **Bl.**

mukk^{a}nā *vi.* 'to be finished' || G. mukvũ || M. mukṇẽ || Skt. mukta- *mukna- §154 (*i*) **Bl.**

munj *f.* 'a kind of grass' || Skt. munjā — §155

múnn^{a}nā *vt.* 'to shave' || Skt. muṇḍayati — §155

mūt *m.* 'urine' || M. *id.* || Skt. mútra- — §15, 139 **Bl.**

muṭṭh *f.* 'fist' || M. mūṭh || Skt. muṣṭí — §15, 139, 166 **Bl.**

nabẽṛnā *vt.* 'to finish' || trans. form nibbaṛnā (nirvartatē-

nirvṛta-) — §109

nabhā́g [nəpᵉa:g] *adj.* 'unlucky' Skt. nirbhāghya- — §89

náccanā *vi.* 'to dance' || Skt. nṛtyati — §161 (2)

nacōṛnā *vt.* 'to squeeze' || Skt. niścōtate — §109, 166, 170 *v*

naḍhā́l [nəṭca:l] *adj.* 'weak' Panj. na+ḍhāl — §89

nahérnā *m.* 'nail-cutter' || Skt. nakhá+karaṇa- — §103

nā́ī *f.* 'stream' || M. na (h)ī Skt. nadī — §115, 138 **Bl.**

nā́i *m.* 'barber' || M. nāū *f.* nhāvī || Skt. napitá- — §103, 138 **Bl.**

nain *f.* 'wife of a barber' || WP. nāin || Panj. nāi+n < Skt.-inī — §101, 106

nāj *m.* 'cereal' || Skt. annā́dya- — §51

nakhéṛnā *vt.* 'to separate' ||Skt.? — §109

nakk *m.* 'nose' || M. nāk Skt. nás+ka-? — § 166 **Bl.**

nakámmā *adj. m.* 'useless' || M. nikāmi || Skt. niṣkarma- — §166, 189 **Bl.**

nām = anā́m *q. v.*

nanā́d *f.* 'husband's sister' ||WP. nanān Skt. nanandā — §155, 187

naṅgā *adj. m.* 'naked' || M. nāgā || Skt. nagná- — §154 (1) **Bl.**

náṅghᵃnā *vi.* 'to pass, cross' ||Skt. laṅghate, naṅkhati ? — §143 (*iv*)

napúttā *adj. m.* 'sonless' || Skt. niṣputra- — §58, 166, 189

nāṛ *f.* 'vein' || M. nāḍ ||Skt. nāḍi — §138 **Bl.**

nār (ā) gí *f.* 'tangerina || Skt. nāraṅga — §187

naró(e)ā *adj. m.* 'wholesome' Skt. nīroga- — §58, 101, 138, 139

nasáṅg *adv.* 'certainly' || Skt. niśsaṅkam — §58, 155, 167, 189

nássanā *v.i.* 'to run' || M. nāsṇẽ Skt. náśyati — §161 (8) **Bl.**

natā́rnā *v.t.* 'to clarify' || Skt. nistārayati — §109

natth *f.* 'nose-ring' || M. nath Skt. nastā — 166 **Bl.**

nátṭhanā *v.i.* 'to run'||Skt. naṣṭá- — §139, 166

1. nā́u *adj.* 'nine' || M. nav. Skt. náva — 115, 139 **Bl.**

2. nā́u *m.* 'name' || WP. nā́ū || M. nā́v. || Skt. nā́ma §106, 112, 115, 119, 139, 140 **Bl.**

mā́uh *m.* 'nail' || also nā́ih || M. nākh || Skt. nakhá- — §72, 74, 115, 138 **Bl.**

naul *m* 'mungoose' ||Skt. nakulá- — 101

nēnā[k] *v.t.* 'to carry' || M. nēṇẽ || Skt. nayati — §103 **Bl.**

neā́rā *adj. m.* 'separate' || Skt. anyākāra- — 161 (4)

nẽh *m.* 'affection' || Skt. snēha- — §167

némbū *m.* 'lemon' || Skt. *naimbūka-:nimbūka- — §34

neõdā *m.* 'invitation' || also niũdā || *cf.* M. āvaṭṇẽ || Skt. nimantra- — §60, 101, 119 **Bl.**

néṛā *m.* 'vicinity' || M. neṭī ||Skt. nikaṭa- 103 **Bl.**

nháunā *v.i.* 'to bathe' || M. nāhṇẽ || Skt. snāti — 167 **Bl.**

nhérā *m.* 'darkness' || Skt. *andhakara-:andhakāra- — §51, 103, 138

níbbarnā *v.i.* 'to be finished' || M. nivaṭṇẽ || Skt. nirvartati, nirvṛta- — §109 **Bl.**

níbhnā *v.i.* 'to be finished' || M. nibhṇẽ || Skt. nīrvahati — §127 **Bl.**

níclā *adj. m.* 'motionless' || M. nical || Skt. nicala- — §166 **Bl.**

nīd *f.* 'sleep'|| WP. nīndar || M. nīd || Skt. nidrā — §7, 25, 114, 162 **Bl.**

níkkalnā *v. i.* 'to come out' || *cf.* M. nikāl 'passage'||Skt. *niṣkalati *cf.* niṣkālanam — §166 **Bl.**

nimm *f.* 'the nim tree' || M. nimb Skt. nimba- — §139, 155 **Bl.**

nímmal *adv.* 'clear' || K. nīmbal Skt. nirmala- — §163

nímmōjhāṇā (WP.) *adj. m.* 'sorrowful' || Skt. nimna+apadhyāna- — §157

nírakh *f.* 'knowledge' || M. nirakhṇẽ ||Skt. nirīkṣā — §67, 189 **Bl.**

níssarnā *v. i.* 'to issue' ||Skt. nissarati — §167

níttarnā *v. i.* 'to be squeezed' || WP. niccarnā intrans form nacórnā *q. v.* — §33, 109

nūh *f.* 'son's wife' || M. sūn Skt. snuṣā — §77, 167 **Bl.**

nūn *m.* 'salt' ||WP. lūṇ || M. lōṇ Skt. lavaṇa- — §142, 143 (VI) **Bl.**

ōṭṭhā (WP.) *adj. m.* 'belonging to a camel' ||Skt. auṣṭra- — §16[6]

ōḍ *m.* 'a wandering tribe' || Skt. ōḍra- — §15

pabb *m.* 'forepart of the foot' Skt. padma-, padva-? — §154 (4)

pabbaṇ (Mul.) || *f.* 'water-lily' Skt. padminī — §64, 154 (4)

pacādh *m.* 'western half a country' ||Skt. pascārdha- — §170 *iii*

pácnā *v. i.* 'to be digested'||Skt. pacyate — §121 (4), 161

pácchõ *f.* 'western wind' || WP. paccō Skt. paścima- — §116

páccī *adj.* 'twenty-five' || WP. pánjhī Skt. pañca viṃśati — §117

pachānnā *v. t.* 'to recognise' Skt. pratyabhijānāti — §125

pacháṇdnā *v. t.* 'to thrash, winnow' || H. chāṭnā Skt. *pracchaṇṭati — §189

paddnā *v. i.* 'to break wind' || M. pāḍṇẽ ||Skt. pardati — §170 *iii* **Bl.**

páhā *m.* 'foot path' || also pēhā, páihā, ||Skt. patha- — §75, 138

páhlāg *m.* 'bedstead' || M. palāg Skt. paryaṅka- — §112, 121 (3), 128, 143, 155, 161 (6), 187 **Bl.**

páinā *v. i.* 'to lie down' || M. pāḍṇẽ || Skt. patati — §103, 170V **Bl.**

pāid *f.* 'foot of bedstead' || WP. puād, ||Skt. pādānta- — §155

paih *f.* 'dawn' || also pauh ||Skt. prabhā — §72, 138

páihllā *adj. m.* 'first' || M pahilā Skt. prathamá- || Pkt. *pahilla — §138, 170 (1) 187 **Bl.**

páinti *adj.* 'thirty-five' || Skt. pañcatriṃśat- — §30

pair *m.* 'foot' || Skt. *padirá- — §101

pãjãh *adj.* 'fifty' || M. pannāś Skt. pañcāśat — §112, 121, (3), 117, 135, 145 **Bl.**

pakhãnā *m.* 'proverb' || Skt. prakhyāna- — §161, 186

pákkā *adj. m.* 'firm' || M. pikē Skt. pakvá- — §165 **Bl.**

pakkh *m.* 'side, party' || Skt. pakṣá- — §167

palãgṇā (Poṭh) *m.* 'string fastened round the neck of a pot' ||Skt. pralagna-? — §187

palãh *m.* 'kind of tree' || M. paḷas ||Skt. palāśá- — §125, 186 **Bl.**

pálamṇā (WP.) *v.i.* to hang ||Skt. pralambate — §155, 187

palãn *m.* 'saddle' || M. palãṇ Skt. paryāṇa- — §129, 143 **Bl.**

pálaṭnā *v. t.* 'to change, turn' Skt. paryasta-, || Pkt. pallaṭṭaï — §143, 187

paláttan *f.* 'yellowness' || Panj. pīlā+-ttan < Skt. -tvana- — §63, 165

pállā *m.* 'border of a garment' || M. pālā || Skt. pallava-? — §164 **Bl.**

palōsnā *v.t.* 'to pat' contam. of pāl- and pōs- — §179

palõṭṭhā *adj. m.* 'first born' || also palẽṭṭhā contam. of paíhllā and jẽṭṭhā- — 179

pálthī *f.* 'sitting on buttocks' || M. palāṭ || Skt. paryasti- — 143 **Bl.**

pãmã *m* 'leg of a bedstead' ||Skt. pāda- — §140

pánchī *m.* 'bird' || WP. painchī || M. paṃchī || Skt. pakṣíṇ- — §30 **Bl.**

pánd^{a}rã *adj.* 'fifteen' || M. paṃdhrā || Skt. páñcadaśa- — §175 **Bl.**

pandh *m.* 'distance, journey' || M. pãṃth ||Skt. pánthāḥ- — §155 **Bl.**

pãndhī *m.* 'traveller' || Skt. pānthika-? — §155

pãnī *m.* 'water' || M. pāṇī || Skt. pānīya- — §123, 137, 140 **Bl.**

panj *adj.* 'five' || M. pãc || Skt. páñca- — § 49, 137, 155 **Bl.**

pánjamã *adj. m.* 'fifth' || WP. panjavã || Skt. pañcamá- — §140

pánnā *m.* 'leaf, page' || M. pān Skt. parṇá- — §163 **Bl.**

pantãlī *adj.* 'forty five' || H. pãitalīs ||Skt. pañcacatvāriṃśat — §30

paṛ—*prefix* 'secondary' || M. paḍ- || Skt. pra-, prati-? — §173 **Bl.**

párakh *f.* 'examination, knowledge' ||M. parīs, parakhṇẽ ||Skt parīkṣā — §67, 189 **Bl.**

paṛaús [s]ī *m.* 'neighbour' || M. paḍosī || Skt. prativēśin- — §170 (1) **Bl.**

parbāl *m.* 'trichiasis' || WP. paṛwāl || Skt. *pravāla-? §173

parbhāt [pərbɛa:t] *f.* 'morning' Skt. prabhāta- *ts.* — §89

paṛcháttī *f.* 'a shelf under a roof' || Skt. *prachatti-? §173

paṛdāddā *m.* 'great-grandfather' Panj. paṛ-<pra-+dāddā — §173

paṛdánd *m.* 'an after tooth' || Skt. *pradanta-? or Panj. paṛ-< pra-+dand. — §173

pardhān *m.* [pərdɛa:n] *adj.* 'foremost' || Skt. pradhāna- *ts.* — §89

páṛhuā *v. t.* 'to read' || M. paḍhṇẽ || Skt. paṭhati — §91, 138, 170 (*i*) **Bl.**

parósnā *v.t.* 'to serve meals' || WP. prṭhṇā || M. parasṇẽ || Skt. parivēśayati — §142 **Bl.**

paṛóttā *m.* 'great-grandson' || Skt. prapautra- — §173

pársõ *adj.* 'day after to-morrow' Skt. paraśvaḥ — §187

partóh (WP.) *f.* 'son's wife' || also patróh || Skt. putravadhu- — §187

pās *prep.* 'with, near' || M. pās Skt. pārśvē — §49 **Bl.**

pásarnā *v. t.* 'to stretch' || M. pasarṇẽ || Skt. prasarati- — §186 **Bl.**

pasíjj^{a}nā *v. i.* 'to sweat' || Skt. prasvidyate — §121, 161 (2), 165, 189

pasínā *m.* 'perspiration' || Skt. prasvinna- — §189

pássā *m.* 'side' || Skt. pārśvá- — §19, 24, 163, 165

pas(sa)lī *f.* 'rib' | M. pāsoḷī Skt. párśu- — 65, 163 **Bl.**

patiáuhrā *m.* 'father-in-law's younger brother' || Skt. pitriya +śváśura- — §131

patt *m.* 'foliage, leaf' || WP. p^{a}ttar || M. pāt || Skt. páttra- — §162 **Bl.**

páṭṭhā *m.* 'muscle' || Skt. vṛddhi-form of pṛṣṭhā- — §22

pátthar *m.* 'stone' || M. pāthar Skt. prastara- — §166 **Bl.**

páṭṭī *f.* 'bandage' || M. pāṭ || Skt. paṭṭa- — 152 **Bl.**

paunā *v.t.* 'to get' || Skt. prāpayati — §162

pãu *f.* 'itch' || WP. pã || Skt. pāmán- — 103, 119, 140

paũā *m.* 'wooden sandal' || Skt. *pādukaka-: pādukā — §103

pauh *f.* 'dawn' || also paih *q. v.* Skt. prabhā — § 162

paun *m. adj.* 'three quarters' || M. pāūṇ || Skt. pādona- — §101, 138 **Bl.**

pẽār *m.* 'affection' || M. pyār Skt. priyakāra- — §60, 101, 103, 142 **Bl.**

péhā = pahā *q. v.*

pĕō *m.* 'father' || WP. pīū,||K. pē Skt. pitṛ- — § 60, 101, 103

phággan *m.* 'N. of a month' ||*cf.* M. phāg 'Hōlī song' || Skt. phálguna- — §22, 64, 137, 140, 164 **Bl.**

phā́hā *m.* 'snare, noose' || M. phāsā 'dice' || Skt. pā́śa- — 124, 166 **Bl.**

phal *m.* 'fruit' || M. phaḷ || Skt. phála- — 49, 137, 143 **Bl.**

phā́lā *m.* 'ploughshare' || M. phāḷā || Skt. phā́la- — §137 **Bl.**

phalā́h *m.* 'kind of tree' = palāh *q. v.* — §57, 125

phambh *f.* 'fine wool' || ṣ. paš Skt. pákṣavan—if not from Pers. paśm, pamba- — §125

phámmhan *m.* 'eyelash' || also bhápphan || Skt. pákṣman — §125

phan *m.* 'snake's hood' || M. phaṇ || Skt. phaṇá- — 137, 140 **Bl.**

phaṇgh *m.* feather, wing' || M. pā́kh || Skt. pā́kṣá- — §114, 125 **Bl.**

phárhā *m.* 'blade, nib' || M. pharas || Skt. paraśú- — § 124, 145 **Bl.**

phā́ṭnā *v. i.* 'to be split' || M. phāṭṇē || Skt. sphaṭyate — §107, 161 **Bl.**

phinḍ *f.* 'ball' || Skt. píṇḍa-? — §124

phórnā *v. t.* 'to break' || Skt. 'sphōṭayate' — §108, 166

phull *m.* 'flower' || M. phūl || Skt. phulla- — §137 **Bl.**

phúṭṭ^{a}nā *v. i.* 'to burst' || M. phuṭṇē || Skt. sphuṭyatē — §108, 166 **Bl.**

picch *f.* 'rice water' || M. pīs||Skt. picchā — §152 **Bl.**

pícchā *m.* 'the hind part'||Skt. paśca- — §26, 166

pī́gh *f.* 'swing' || Skt. prāṅkhā — §78, 121 (3), 155

pī́gla *adj. m.* 'lame' ||M. pā́g(lā) Skt. paṅgu- — § 26, 155 **Bl.**

pī́hnā *v.t.* 'to grind' || ṣ. pexoīki Skt. *piṃṣati, || Pkt. pīssi — 110, 160

pijj *m.* 'pretext' || WP. pajj || Skt. paryaya- — §26

pī́lā *adj. m.* 'yellow' || M. pivḷā Skt. pītala- — §63, 103, 143 **Bl.**

pínḍā *m.* 'body'||M. Skt. píṇḍa-? — §155

píṅj^{a}lā *adj. m.* = pī́glā *q. v.*

píṅj^{a}nā *v. t.* 'to card (cotton)' || also pinn^{a}nā || Skt piñjayati — §155

píṅj^{a}rā *m.* 'cage' || M. pā́jrā Skt. piñjara- — §26, 155 **Bl.**

pinn *m.* 'ball' || M. piṃḍ || Skt. píṇḍa- — §15, 137, 155 **Bl.**

píplā mūl *m.* 'root of long pepper' || M. piṃpḷī || Skt. pippali- — §152 **Bl.**

pippal *m.* 'the pīpal tree' || Skt. pippala- — §1 2

pīṛ *f.* 'pain' || Skt. pīḍā — §15, 127, 138

píṛhā *m.* 'footstool' || M. piḍhẽ Skt. pīṭha- — §15, 138 **Bl.**

píṭṭanā *v. t.* 'to beat (breasts)' || M. piṭṇẽ || Skt. piṣṭa-? — §136 **Bl.**

píttā *m.* 'bodily constitution' Skt. pitta- — §152

piṭṭh *f.* 'the back' || M. pīṭh || Skt. pṛṣṭhá- — §97 **Bl.**

píṭṭhī *f.* 'wet dāl ground or bruised' || Skt. piṣṭa- — §166

pōh *m.* 'N. of a month' || Skt. pauṣa- — §137

póhan *m.* 'cart' ||Skt. pravahana- — §162

póhllõ *adj.* 'fat (person)' || Skt. pṛthula- — §98, 170 *ii*

pókkhar *m.* 'tank, lake' || M. pokhar || Skt. pauṣkara- — §105, 166 **Bl.**

pōl *m.* 'hollowness' || M. pōl || Skt. pūlya- *paulya- — 38, 129 **Bl.**

pónnā *m.* 'sugarcane' || also póṇḍā || Skt. pauṇḍra- — §38, 105, 155

póttā *m.* 'grandson' || Skt. páutra- — §15, 20, 162

pótthā *m.* 'book' || M. pōthī || Skt. pustaka-: *paustaka- *cf.* Pers. pust, || Peh. post §38 **Bl.**

-pp(an) suffix for making abstract nouns also pan(ā) Skt. -tva(na)- — §165

puádh *m.* 'eastern part of a country' || Skt. pūrvārdha- — §170 *iii*

púcch^{a}nā *v.t.* 'to ask' || M. pusṇẽ Skt. pṛcháti — §98, 137, 152 **Bl.**

pũch *f.* 'tail' || WP. pucch ||Skt. púccha- — §25, 152

pũjhnā *v. t.* 'to wipe' || H. põchnā, pũchnā || M. pusṇẽ || Skt. prõñchati, || Pkt. puṃchai — §78 125 **Bl.**

pújjaṇā (WP.) *v. i.* 'to reach' || EP. púgg^{a}nā || Skt. pūryatē(?) — §24, 161(?)

punn *m.* 'merit, charity' || Skt. púṇya- *ts.?* — §161 (3)

púnnā (WP.) *past. part.* 'arrived' Skt. pūrṇá- — §24

púnneõ *f.* 'full moon day' || Skt. pūrṇimā — §24, 163

puṛ *m.* 'single stone of a mill' || M. puḍā || Skt. puṭa- — §15, 138 **Bl.**

purā̃nā *adj. m.* 'old' || Poa. parā̃nā || Skt. purāṇá- — §59, 186

pútlā *m.* 'doll' || M. *id.* || Skt. puttala- — §65, 121 (5) **Bl.**

putt *m.* 'son' || WP. putta || M. pūt || Skt. putrá- — 7, 15, 19 49, 137, 162, 170 (IV) **Bl.**

púṭṭhā *adj. m.* 'turned upside down' || Skt. pṛṣṭhá- — §97, 98

rāī *f.* 'mustard' || M. *id.* || Skt. rājikā — §138 **Bl.**

raih"ṭ *m.* = halhṭ *q. v.* — §187

rāj *m.* 'kingdom' || Skt. rā̃jya- — §161

1. rámmh"nā *v.t.* 'to begin' || Skt. rabhate — §155

2. rámmh"nā *v.i.* 'lowing of cows' Skt. rambhate — §155

rām = arā̃m *q. v.*

ránḍi *f.* 'widow' || M. rā̃ḍ || Skt. raṇḍā — §155 **Bl.**

raṅg *m.* 'colour' || M. raṃg || Skt. raṅga- — §155 **Bl.**

rā̃nī *f.* 'queen' || M. bāṇī || Skt. rā̃jñī — §154 (2) **Bl.**

rann f. 'wife' || ranḍi 'widow' Skt. raṇḍā- — §143, 155

rássī *f.* 'rope' || M. *id.* || Skt. raśmí- — §143, 167 **Bl.**

rāt *f.* 'night' || M. *id.* Skt. rā̃trī- — §143 **Bl.**

ratt *m.* 'blood' || M. rātā 'red' Skt. rakta- — §153 **Bl.**

rattī *m.* 'short form of personal name Ratan' || Skt. rátna-, raktikā — §154 (3)

rauh *m.* 'juice' || also raih, ras Skt. rása- — §72, 74

raúlā *m.* 'noise' || Mul. rólā ||Skt. rāva+-la- — §105

ricch *m.* 'bear' || M. rīs || Skt. ṛkṣa- — §99, 167 **Bl**

ríjjh"nā *v.i.* 'to be boiled' || Skt. ṛdhyate- — §99, 161 (2)

rīn *f.* 'grains of sugar, sand, etc.' rēn recorded by Maya Singh Skt. rēṇú- — §39

ríṇḍī *f.* 'castor' || Skt. ēraṇḍa- — §26, 155

ríṇnh"nā *v. t.* 'to boil, cook' || Skt. *riṇdhati- — §155

rī̃ṭṭhā *m.* 'Soap-nut' || WP. harīṭṭhā || M. riṭhā || Skt. ariṣṭa- — §25, 51, 132, 166 **Bl.**

rōk *adj.* 'cash' || Skt. raukma- — §154 (1)

rónā *v. i.* 'to weep' || Skt. rōdati — §103, 170 (*i*)

rũ *m.* 'soft hair on the body' || Skt. rómen- — §103, 119

ruā̃h *m.* 'large beans' || Skt. rājamāṣa- — §138

rũcnā *v. i.* 'to be pleasing' ||Skt. rucyatī — §161

rūī *f.* 'cotton' || Skt. rōman- — §140

rukkhā *adj. m.* 'dry, without grease' ||M. rukhā ||Skt. rūkṣá- — §24 **Bl.**

runnh"nā *v. t* 'to engage' || Skt. *rundhati — §155

rūppā *m.* 'silver' || M. rupẽ || Skt. rūpya- — §161 **Bl.**

russ"nā *v. i.* 'to be angry' || M. rusṇẽ || Skt. ruṣyate — §15, 143, 161 (8) **Bl.**

sabāt *f.* 'courtyard' || Ar. sābāṭ- — §57

sabēr *m. f.* 'morning' || Skt. *savēla- — 143(V)

sacc *m.* 'truth' || Amb. sanc || H. sãc|| M. sāc, saṃcā ||Skt. satyá- — §113, 161 (2) **Bl.**

sãd *f.* 'welfare' used in the phrase sukkh sãd || Skt. śánti- — §155

sáddā *m.* 'invitation' || M. sād Skt. śábda- — §19, 153 **Bl.**

sáḍḍhē *adj.* 'increased by half' || M. sáḍhē ||Skt. sārdha- — §144 **Bl.**

sãdhūr *m.* 'red vermillion' || M. seṃdūṛ || Skt. sindūra- — §126 **Bl.**

sãg *f.* 'point' || M. sãkú || Skt. śaṅkú- — §25 **Bl.**

sāh *m.* 'breath' || Skt. śvāsa- — §145, 165

sáhā *m.* 'hare' | also saihā, sehā M. sasā || Skt. śaśá- — §75 **Bl.**

sáhlãg *m.* 'fook' || *cf.* M. sālī Skt. śalyaka- — 128, 187 **Bl.**

sãī = asãī *q. v.*

sãī *m.* 'master, saint' || Skt. svāmin- — §140

sáihnā *v.i.* 'to bear, suffer' || M. sahṇẽ || Skt. sáhate — §147 **Bl.**

sain *f.* 'hint' || M. sãjẽ || Skt. saṃjñā́- — §154 (2) **Bl.**

sáinti *adj.* 'thirty-seven' || Skt. saptatriṃśat- — §30

sãjh *m.* 'share' || ṣ. sãzhu || Skt. sāṃśa — §160

sájjā *adj. m.* 'right, not left' Skt. sajja- — §152

sáknā *v. i.* 'to be able' || M. sakṇẽ || Skt. śaknōte, śakyate- — §154 (1), 161 **Bl.**

śakárnā *v. t.* 'to honour a huṇḍī' || M. sakār 'honour' || Skt. satkārayati — **Bl.**

sakk *m.* 'bark' || WP. srakk- || Skt. śálka-: *sarka- — §164

sákkar *f.* 'sugar, not refined' || M. sāk(h)ar ||Skt. śarkarā — §163 **Bl.**

Sálā *m.* 'wife's brother' || M. *id.* Skt. syālá- — § 161 (8) **Bl.**

Salhábbī *f.* 'dampness' || Pers. sailābī — 128

sall *m.* 'dart'|| M. sal||Skt. śalya- — § 129 **Bl.**

salūnā *adj. m.* 'salted' || Skt. salavaṇa- — § 142

samhālnā *vt.* 'to protect' || Skt. sambhālayati — § 196

sámjh^{a}nā *v.t.* 'to understand' M. samajne || Skt. sambudhyate — § 187 **Bl.**

samm *f.* 'ferrule' || Skt. śámba- — § 155

sanéhā *m.* 'message' || Skt. sandēśa- — § 144, 155

saṅg *f.* 'modesty' || Skt. śáṅká — § 144, 155

sáṅgal=súṅgal *q.v.*

saṅgh *m.* 'throat' || Skt. ṣaṅkhá-? — § 155

saṅgúc^{a}nā *v.t.* 'to shrink' || Skt. saṃkuçya'e

sanjh *f.* 'evening' || M. sā̃jh Skt. sandhyā́- — §87, 155, 16, (2) **Bl.**

sā̃ṃjhī *m.* 'share-holder' || Skt. sāṃṣa- — § 160

santālī *adj.* 'forty-seven' || Skt. saptacatvāriṃśat- — § 30

sapp *m.* 'serpent' || Amb. samp || M. sāp || Skt. sarpá- — § 15, 10 **Bl.**

sarā́p sarauhnā=srāp, srauhnā *q.v.*

sarlā́h *m.* 'headache' || Panj. sir + ? || Skt. vyādhi- — § 161 (7)

sārhí *f.* 'scarf' || M. sāḍi || Skt. ṣāti- — 126 **Bl.**

sarhõ *f.* 'rape seed' || Skt. sarṣapa- — § 163, 174

sarīkkhā *adj.* 'similar' || also s rkhā || M sārkhā || Pkt * sarikha- — § 189 **Bl.**

sárkha=sarīkkhā *q.v.* — § 187

sass(ū)= *f.* 'wife's or husband's mother' || M. sāsū || Skt. śvaśrū- — §49, 162, 165 **Bl.**

sat *m.* 'essence, power' || M. *id.* Skt. sattvá- — § 165 **Bl.**

sāth *m.* 'company' || M. *id.* || Skt. sārtha- — § 170 iii **Bl.**

satt *adj.* 'seven' || M. sāt || Skt. saptán- — § 19, 49, 144, 153 **Bl.**

saṭṭh *adj.* 'sixty' || M. sāṭh || Skt. ṣaṣṭī- — § 144 **Bl.**

sátthal *m.* 'thigh' || Skt. sákthin- — § 64, 153

sā́tthī *m.* 'companion' || Skt. sārthika- — § 170 iii.

sattū *m.* 'meal of parched grain' || M. sātū || Skt. sáktu- — § 103, 153 **Bl.**

sau *adj.* 'hundred' || Skt. śatá- — § 138, 144

saũh *f.* 'oath' || Skt. śapatha- — § 116. 138, 144

sáuhrā *m.* 'father-in-law' || M. sāsrā || Skt. śváśura- — § 143, 145, 165 **Bl.**

sāulā *adj. m.* 'black' || M. sāvḷā. Skt. śyāvá-?. śyāmala- — § 101, 161 **Bl.**

saun *m.* 'N. of a mouth' || Skt. śrāvaṇa — § 101, 142, 162

sáundā *prep. past.* 'sleeping' Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat Skt. sapátnī — § 154 (3), 187 **Bl.**

sávā *adj.* '(one) and a quarter'|| M. *id.* || Skt. sapāda- — § 138 **Bl.**

seāl *m.* 'winter' || Skt. śītakāla- — § 60, 101, 103, 138, 143, 186

sēḍh *m.* 'personal name' || also séḍḍhū *cf.* sēṭh || Skt. śrēṣṭha- — § 126

sēhā=sáhā *q.v.* — § 145

séhrā *m.* 'chaplet' || M. serā Skt śēkhara- — § 138 **Bl.**

sēj=ch ēj *q.v.*

sélkhaṛi *f.* 'soap stone' || Skt. śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?) — § 29

sēm *f.* 'flat bean' || Skt. śimbā: śaimbya, also simbā — § 34, 155

1. sēṭh *m.* 'banker' || *cf.* sēḍh, || M. śēṭ || Skt. śrēṣṭhin- — § 166 **Bl.**

2. sēṭh *m.* 'expressed sugarcane' || M. śīṭ || Skt. śiṣṭa- — § 34 **Bl.**

1. sī *past tense* 'was, were' || Lah. hā etc. || Skt. āsīt ?- — § 145

2. sī *f.* 'furrow, ploughing' || Skt. śītā- — § 103

sī *f.* 'boundary' || Skt. sīmán- — 103, 119

siddhā *adj. m.* 'straight, honest' Skt. siddha- — § 152

sídhrā *adj. m.* 'simple' used in phrase śidhrā pudhrā || Skt. sidhrá- — § 162

síjjhanā *v. t.* 'to have a settlement' ||M. sijṇe || Skt. sidhyati — § 161 (2) **Bl.**

sikkh *f.* 'advice' || Skt. śikṣā — § 15, 167

sīb *adj.* 'cool' in sīl subhau || M. śilā 'cold' ||Skt. śītala- — § 103 also sīllha 'damp' — § 128 **Bl.**

siṅg *m.* 'horn' || M. *id.* śiṃg||Skt. śṛṅga- — § 97, 155 **Bl.**

singh *m.* 'used in personal names' || Skt. siṃhá-*ts* — § 175

sínjanā *v.t.* 'to water' || M. siṃcṇõ || Skt. siñcáti — § 19, 155 **Bl.**

síṛhī (H) *f.* 'ladder' || Skt. śrēḍhi- — § 78

sīṭṭanā *v.t.* 'to throw' || WP. saṭṭ-, suṭṭ-||M. ṣīṭ||Skt. || sṛṣṭa- or śiṣṭa- — § 97, 136

siūnā *m.* 'gold' || also seōna || M. soṇõ||Skt. suvárṇa-, svarṇa- *sivarṇa- — § 37, 163 **Bl.**

sóhnā *adj. m.* 'beautiful' || Skt. śobhana- — § 138

sólā *adj.* 'sixteen' || M. sōḷa || Skt. ṣóḍaśan- — § 144 **Bl.**

srāuhnā *v.t.* 'to praise' || Skt. ślāghatē- § 138, 172

srakk (WP.) *m.* 'bark' = EP. sakk *q.v.*

srāp *m.* 'curse' || Skt. śīpa-*ts.* — 176

sūbār *m.* 'monday' || Skt. sōmvāra- — § 103

subb *m.* 'swab to clear utensils' M. suṃb || Skt. śulba- — § 164 **Bl.**

sūh *f.* 'news' || Skt.* śodhi-*cf.* bōdhi- — § 78.

súhā *adj. m.* 'red' || Skt. śōbha- — § 78

suhāg *m.* 'union with a husband' Skt. saubhāgya- — § 161

suháppaṇ (WP.) *m.* 'beauty' Skt.* subhatvana (?) — § 165

suháunā *v.t.* 'to be pleasant' || Skt. *sukhāpayati — § 138

súhnī *f.* 'broom' || Skt. śōdhanī- — § 88

sūī *f.* 'needle' || M. sui || Skt. sūcī — § 15, 138 **Bl.**

sújjhanā *v.t.* 'to occur to mind' Skt. śūdhyatē — § 161 (2)

súkkā *adj. m.* 'dry' súkkhā *m.* 'a particular plant' || M. suk(h)ā || Skt. śúṣka- — § 166 **Bl.**

súlagnā *v.t.* 'to be kindled' || G. saḷanvū || Skt. sulagna- — § 187

súnanā *v.t.* 'to hear' || Skt. śṛṇóti — § 98, 140

sunḍh *f.* 'dry ginger' || M. śūṭh Skt. śunṭhi- — 155 **Bl.**

suneār *m.* 'goldsmith' || Skt. suvarṇakāra- — § 101

súṅgal *m.* 'chain' || M. sākaḷ Skt. śṛṅkhalā- — § 96, 98, 136 **Bl.**

suṅgaṛnā *vi.* 'to contract' || Skt. *saṃkuṭati- — § 109

súṅgh^anā *v.t.* 'to smell' || M. suṃgṇē || Skt.* śṛṅkhati- — § 33, 98, 115 **Bl.**

súnháp (WP.) = suháppaṇ *q.v.* — § 165

súnnā *adj. m.* 'empty' || WP. sunjā || M. sunā || Skt. śunyá- — § 24, 161 (4) **Bl.**

sūr *m.* 'hog' || Skt. sūkará- — § 103, 138

súrāg *f.* 'underground passage' || M. suraṃg || Skt. suruṅgā — § 64, 112, 187 **Bl.**

sútnā *v.t.* 'to draw as wire' || Skt. sūtrayati- — § 110

sūt *m.* 'thread' || M. *id.* || Skt. sūtra- § 7, 19, 162 **Bl.**

suttā *past part.* 'slept, asleep' || Skt. suptá- — § 19, 97, 144, 153

tácch^anā *v.t.* 'to hew' || M. tāsṅē || Skt. tákṣati — 167 **Bl.**

ṭaḍḍ^{a}nā *v.t.* 'to open wide' ||Skt. atrdati ..... § 171

ṭā̃hnā *v.t.* 'to drive away' || WP trāhṇā || M. tarās || Skt. trāsayati ..... § 162 **Bl.**

ṭákā *m.* 'copper coin'||Skt. taṅka- ..... § 137

takhā̃n *m.* 'carpenter' || Skt. tā̃kṣan- ..... § 57, 167

túkk^{a}nā *v.t.* 'to estimate' || Skt. tarkayati- ..... § 137, 163

tákkalā *m.* 'spindle' || WP. trakk^{au}lā || Skt. tarku- ..... § 64, 163

tákkaṛī *f.* 'balance' || WP. trakk^{a}ṛī || Skt. tarka-(?) ..... § 163

ṭalnā *v.i.* 'to go away' || M. ṭaḷṇẽ ||Skt. ṭvalati- ..... § 137 **Bl.**

tā̃mbā *m.* 'copper' || M. tā̃bẽ || WP. trāmā || Skt. tāmrá- ..... § 162, 175

tā̃n^{a}nā *v.t.* 'to stretch' || M. tāṇṇ || Skt. tānayati- ..... § 140 **Bl.**

tand *m. f.* 'gur, thread' || M. tā̃ṃt || Skt. tántu- ..... § 137, 155 **Bl.**

ṭaṅg *f.* 'leg'||Skt. ṭaṅkā ..... § 137

tā̃pnā *v.i.* 'to be heated' || Skt. tapyatē ..... § 107, 161

ṭápp^{a}nā *v.i.* 'to jump' || Poth. trapp^{a}ṇā || Skt. *tarpati: tṛpyati ..... § 163

táppaṛ *m.* 'mat' || WP. trappaṛ Skt. tálpa-:* tarpa- ..... § 163, 164

tárnā *v.i.* 'to cross' || M. tarṇẽ Skt. tarati- ..... § 108 **Bl.**

tárakh (WP) *m.* 'hyena' || M. taras || Skt. tarakṣa- ..... § 187 **Bl.**

ṭaṭīhrā *m.* 'sandpiper' || Skt. ṭiṭṭibha-? ..... § 137

táttā *adj. m.* 'hot' || Skt. taptá- ..... § 137, 97, 153

ṭáṭṭī *f.* 'screen' || WP. traṭṭī ||M. tāṭ, origin not known. ..... § 171 **Bl.**

tt(an) *suff.* used in forming abstract nouns = pp(an) *q.v.* ..... § 165

tau *m.* 'heat'||WP. tā||Skt. tāpa- ..... § 103, 137

ṭēḍḍhā *adj. m.* 'crooked, slanting' WP. trēḍhā, || H. ṭēṛhā, origin not certain ..... § 171

tehā̃eā *adj. m.* 'thirsty' || Skt.: *tṛṣāyita- ..... § 60

tēl *m.* 'oil' || Skt. tailá-: *tailya- ..... § 129

thábbā *m.* 'bundle' || M. thavā Skt. stabaka- ..... § 177 **Bl.**

thāh *m. f.* 'bottom, depth' || M. thā||Skt. sthāgha-? ..... § 166 **Bl.**

thā̃li *f.* 'plate' || M. thāḷā || Skt. sthālī- ..... § 166 **Bl.**

thammh *m.* 'column' || Skt. stambha- — § 155, 166

than *m.* 'teat, udder' || M. thanā Skt. stána- — § 166 **Bl.**

thānī *adv.* 'through' || Skt sthāna- — § 166

ṭhánḍhā *adj. m.* 'cold' || M. thaṃḍā || Skt. stabdha- — § 171 **Bl.**

ṭhaṭhérā *m.* 'brazier' || Skt. tváṣṭṛ- — § 171

thaũ *f.* 'place, room' || WP. thā̃ Skt. sthā́man- — § 103, 112, 119, 140

ṭháukar *m.* 'lord' || H. ṭhākur Skt. ṭhakkura- — § 137

théli *f.* 'palm' || Skt. hastatala- — § 103

ṭhérā *m.* 'aged person' || M. thēr || Skt. sthávira- — § 101 **Bl.**

ṭhóhllū *m.* 'fat man' || also ṭhúllā || Mul. ṭhōhl || M. thulī, ṭhulī, thōr || Skt. sthūlá, sthaulya- — § 38 **Bl.**

thóṛā *adj. m.* 'little' || M. thoḍā Skt. stoká- — § 166 **Bl.**

tīā *adj. m.* 'third' || also tījjā Skt. tṛtīya- — § 97, 142, 170 ii

1. tīh *f* 'thirst' || *cf.* M. tahān, tānh (tṛṣṇā) || Skt. tṛṣā- — 77, 97, 145 **Bl.**

2. tīh *adj.* 'thirty' || M. tīs || Skt. triṃśát- — § 135, 160 **Bl.**

tījjā=tīā *q. v.*

tíkkhā *adj. m.* 'sharp' || WP. L. trikkhā || M. tīkha || Skt. tīkṣṇá- — § 23, 167 **Bl.**

til *m.* 'sesame seed' || Skt. tíla- — § 137

tin *m.* 'blade of grass' || M. taṇ Skt. tṛṇa- — § 137 **Bl.**

tinn *adj.* 'three' || M. tīn || Skt. trīṇi- — § 7, 162 **Bl.**

tínnh^{a}nā *v.t.* 'to prick' || Skt. *tṛndhati *cf.* √tṛh, tṛṇédhu- — § 167

tírchā *adj. m.* 'slanting' || M. tirkā || Skt. tiraścá- — 65, 166, 181, 187 **Bl.**

títtar *m.* 'partridge' || M. titar Skt. tittirá- — § 64, 152 **Bl.**

tōh *m.* 'husk' || Skt. túṣa- — § 76, 145

tólnā *v.t.* 'to weigh' || Skt. tolayati — § 108

tóṛnā *v.t.* 'to break' || Skt. trōṭayati — § 108, 162, 171

trai (WP). *adj.* 'three' || Skt. tráyaḥ — § 105

tréḷ (WP). *f.* 'dew' || EP. tel origin not known. — § 176

túhlā *m.* 'buoy with lamps' || Skt. tulā́- (?) — 128

tulā́ī *f.* 'quilt' || Skt. túla — § 59

túmmanā *v.t.* 'to clean cotton, wool' || Skt. trumpati — § 155, 156

túnn^{a}nā *v.t.* 'to stow' || Skt. tūrṇa- — § 24

túrnā *v.i.* 'to walk' || Skt. turati — § 137

túsī *pron.* 'you' || also tūsā Skt.* tuṣmē *cf.* asmē — § 50, 167

túss^{a}nā *v.i.* 'to appear' (of small-pox)' || Skt. tuṣyati — § 161 (8)

ṭúṭṭ^{a}nā *v.i.* 'to break' || M. tuṭṇẽ || Skt. truṭyati — § 108, 161, 171 **Bl.**

ṭúṭṭhanā *v.i.* 'to be kind' || Skt. tuṣṭa- — § 171

úbbhā (WP.) *adj.* 'erect, upward' || M. ubhā, udhav || Skt. ūrdhvá- — § 24, 165 **Bl.**

úbbharñā *v.i.* 'to project, swell' Skt. udbharati — § 109, 153

úccarnā *v.t.* 'to speak' || Skt. uccarati § 152

úccaṛna *v.i.* 'to be separated as skin from flesh' || M. ucaṭṛẽ Skt. uccaṭati — § 152 **Bl.**

ucéṛnā *trans.* 'points to' √ucest-

úḍnā *v.i.* to fly=úṛnā *q.v.*

úddhaṛnā *v.i.* 'to be unstitched' Skt. ? — § 109

ugā́h *m.* 'witness' || Pers. gawāh- — § 135

úggaṇā *v.i.* 'to grow' || also úg(g)amnā || Skt. udgata-, udgamyate — § 153, 161 (5)

úggarnā *v.t.* 'to wield' || Skt. udgurati — § 64

úgghā *adj. m.* 'famous' || Skt. udgha-? — § 153

úggharnā *v.i.* 'to become clear' Skt. udghaṭatē — § 153

úkkarnā *v.t.* 'to engrave' || Skt. utkirati — § 64, 109, 153

úkkhal *m.* 'mortar' || M. ukhaḷ Skt. ulúkhala-, *utkhala- — § 153 **Bl.**

úkkharnā *v.i.* 'to come off' || Skt. *utkhaṭati, *utkhiṭati — § 109, 153

ulā́mbhā *m.* 'complaint' || ulāmmhā || Skt. upālambha- ? — § 155

úllarna *v.i.* 'to lean out', origin not known. — § 109

ū́nā *adj. m.* 'defficient' || M. ūṇā || Skt. ūná- — § 15, 140 **Bl**

ū́ncā *adj. m.* 'high' || WP. uccā || M. uṃcā || Skt. ucca- — § 25, 113. 152 **Bl.**

úṅgal *f.* 'finger' || Skt. aṅgúli- — § 28, 64, 155

úṅgarnā *v.i.* 'to sprout' || Skt. aṅkura- — § 28

úṅgh^{a}nā *v.i.* 'to nod' || Skt. uṅkhati — § 155

unhā́lā (WP.)=hunā́lā *q. v.*

únjal *m.* 'double handful' || M. oṃjal || Skt. añjalí-, udañjali- — § 28 **Bl.**

ùnn *f.* 'wool' || Skt. úrṇā — § 24, 163

úpajnā *v.i.* 'to grow' || M. upajnẽ || Skt. utpadyati — § 153, 161 (2) **Bl.**

úppar *prep. adv.* 'upon' || M. var || Skt. upári — § 49, 177 **Bl.**

úpparnā (WP.) áppaṛnā *q. v.* — § 36, 153

úpphan^{a}nā *v.i.* 'to swell' || M uphaṇṇẽ || Skt.* utphaṇati — § 153 **Bl.**

úṛnā *v.i.* 'to fly' || M. uḍṇẽ || Skt. uḍḍayate — § 152 **Bl.**

ùssarnā *v.i.* 'to be built' || Skt. utsarati — § 109, 167

utáhã *adv.* 'upwards' || M. ũṭ Skt. ud+? — § 54 **Bl.**

ũṭh *m.* 'camel' || WP. ūṭṭh || Skt. úṣṭra- — § 25, 166

ùttarna *v.i.* 'to come down' || M. uttarṇe || Skt. uttarati — § 109, 152 **Bl.**

vás^{s}ṇā (WP.) *v.i.* 'to rain' || Skt. varṣati — § 163

vílamṇā (WP.) 'to stop' || Skt. vilambate — §187

vírto (S.) 'tired' || Skt. virikta- — § 187

vircaṇu (S) *v.i.* 'to be tired' Skt. viricyate — § 187

yā *conj.* 'or' || also jã *q. v.* || Pers. yā — § 141

yār *m. f.* 'friend' || also jār *q.v.* Pers. yār- — § 141

INDEX OF SANSKRIT WORDS.

áṃsa-	hass, hassī, hāsli.
ákṣa+pāṭa	(a)khāṛā.
akṣára-	akkhar.
ákṣi-	akkh.
ágni-	agg.
agniṣṭhá-	gīṭṭhī.
ágra-	aggā.
*agrakē	aggē.
aṅká-	aṅg.
aṅkūra-	ãgūr.
aṅkuśá-	aṅgas *ts.*
aṅgāra-	ãgeār.
aṅgúli-	uṅgal, uṅgali.
aṅgúṣṭha-	gūṭṭhā.
ája+pālin-	WP. ayāḷī.
ajānat-	WP. ayāṇā.
añjana-	anjan.
añjalí-	unjal.
aṭṭa-	aṭārī, aṭālī.
adyá-	ajj.
adhunā-	hun.
ántara-	andar (Persian?)
andhá-	annhā.
*andhakara-	nhēr[ā]
ánna-	ann.
annādya-	anāj.
anyākāra-	neārā.
ápatya-	bacc.
ápara-	hōr.
apútra-	aut.
apūpá-	pūṛā (?)
apsarás-, apsarā	acch^{a}rā.
amāvāsyā-	maus.
amṛta-	amī.
ámba-, ambā	ammā.
ambara-	amar, ambar.
amra-=āmra-	amb.
amlikā	imlī, imblī.
áraṇya-	arnā.
áriṣṭa- (unhurt)	rīṭṭhā.
arká- (sun)	akk.
argha-	Mul. aggh.
ardhá-	addh[ā].
-tṛtiya-	ḍhāī.
-pañcama-	dhauncā (loan from H.)
-pūra-	adhūrā.
-māna-	dhaun.
arma- (śuśratra-)	amb^{a}nā.
alakta-	altā.
alagna-	alagg.
avaśyā-	ōs.
avēlā-	abēr.
aśītí-	assī.
áśru-	injh(ū).
aśvína-	assū.
aṣṭáu-	aṭṭh.
ásta-	āthnā, ātthamnā.
-m ayana-	atthan.
ásthi-	haḍḍ (?)
asmé-	asī, asā.

ākhyātī	ākhnā, ākkh^{a}nā.
ākhyā́na-	WP. akhā[u]n.
ājñā	ān.
āṇḍá-	āṇḍā.
ātmán-	āp, āpnā.
ānayati	WP. ān^{a}nā.
āntrá-	ā̃d.
āman-	ā̃u, WP ā̃.
āmalaka-	aulā.
āmra- (=amra-)	amb.
ārdrá-	āddā.
*ārdla-	allā.
ārdhika-	āḍḍhī.
ālasya-	ālas.
āśā-	ās(ioan from H.)
āśviná-	assū(?)H. āsauj.
āṣāḍha-	hāṛh.
āha-	*√āh WP. āhṇā.
ikṣú-	ikkh.
indhana-	iṅnhan.
*iṣṭā. īṣṭakā	iṭṭ.
īsvará-	issar.
īṣā́-	WP. hī̃h.
uṅkhati	uṅgh^{a}nā.
ucca-	ūncā, uccā.
uñchati	hūjhnā.
uḍḍayatē	uḍnā, uṛnā.
utkirati	ukkarnā.
uttarati	uttarnā.
*utthāti	(Pkt. uṭṭhaī) uṭṭh^{a}nā.
utpadyatē	upajnā.
utphaṇati	upphan^{a}na.
utsarati	ussarnā.
udgata-	ugganā.
udgamyate	uggamnā.
udgha-	ugghā 'famous'.
udghaṭatē	ugghaṛnā.
udgurati	uggarnā.
udbharati	ubbharnā.
udvartana-	baṭnā, H. ūbṭaṇ.
upári-	uppar.
upaskara-	bakkhar.
upālambha-?	ulāmbhā.
úluka-	ullū.
ulū́khala-	ukkhal.
ūṣṭra-	ūṭh, uṭṭh.
uṣṇakāla-	hunālā.
uṣma-	hussaṛ, huṭṭ, hummh.
uhya-	(Pkt. vojjha-) vujjha-bōjh.
ūná-	ūnā.
ūrdhvá-	ubbhā.
ṛkṣa-	ricch.
ṛdhyati	rijjhanā.
éka-	ikk.
ēkasthá-	kaṭṭhā.
ēkākin-	kallā.
ékādaśa-	gyārā̃, gĕārā̃.
aikya-	ēkkā.
ōḍra-	ōḍ.
ōṣṭha-	H. hōṭ.
auṣṭra-	WP. ōṭṭhā.
kaṃsá	WP. kā̃ihā
kákṣa-	kakkh.
kákṣā-	kacch.
kaṅkaṇa-	kaṅgan.
kàṅkata-	kaṅghā.
kacchapa-	kacchū.
kajjala-	kajjal.

kañcu-	kanj, kunj. 'slough.'
kaṭaka-	kaṛā.
kaṭaha-	kaṛāh [ā].
káṭuka-	kauṛā.
káṇṭaka-	kanḍā.
kaṇṭhá-	kanḍhā.
káti-	kai.
kathayati	kaihnā.
kanthā	kandh.
kadalī	kēllā.
kanduka-	khuddō.
kannyā́	EP. kanneā, WP. kanj.
kapardá-	kauḍḍī.
kaphala-	kāhlā.
kaphōṇi-	kūhnī.
kámala-	kaul.
kampatē	kamm^{a}nā.
-kara-	suff.—ēr[ā].
karaṅka-	kárāg.
kárati	karnā.
karabha-	WP. karhā.
kárīṣa-	karīh.
kárkaṭikā-	kakkaṛí.
karkara-	kakkar.
kárṇa-	kann.
kartati	kaṭṭ^{a}nā. kaṭṭ^{a}nā.
karpaṭa	kapp^{a}ṛā.
karpara-	khappar.
karpāsa-	kapāh.
karbara-	kabrā.
kárma-	kamm.
karṣati	kasnā. khass^{a}nā.
kalá-	kal.
kalāpa-	kalāvā.
kalpayati	WP. kapp^{a}ṇā.
kalya-	kallh.
kāṃsya-	kāssi.
kāka-	kāu.
kācá-	[*kacca-] kanc WP. kacc.
kāṇá-	kānā.
kāṇḍa-	kānnā.
katara-	kair.
-kāra-	suff.—ār.
kārttika-	kattā,-ē kattak.
kārmaṇa-	kāman.
kāryá-	kāj.
kālá-	kāl.
kāla-	kālā.
kāśa-	kāhī.
kāṣṭha-	kāṭh.
kāsā	[*kassa Pkt. -kaṃsa]. khaṅgh.
kāhala-	kāhlā.
kiráṇa-	kiran.
kīṭa-	kiṛā.
kīla-	kīllā.
kukkuṭá-	kukkaṛ.
kukṣí-	kukkh.
kuṅkuma-	kungū.
kuñcikā-	kunjī.
kuṭumba-	kuṛam.
kuṭṭayati	kuṭṭ^{a}nā.
kuṇṭha-	khuṇḍhā.
kuṇḍa-	kuṇḍā, kunālī.
kuddāla-	kudāl.
kuputra-	kaputta.

kustrī-	khutthi.
*kubra-	kubbā.
cf. kubhrá.	
kumārá-	kaur, kamārā.
kumbhakāra-	kamheār.
kūla-	kul.
kulattha-	kulthi.
kulyā-	kūhl.
kūṣṭha-	kuṭṭh (plant).
kuṣṭha-	kōṛh.
kuṣṇāti	khuss^{a}nā.
kūṭá-	WP. kūṛ.
kúpa-	khūh, kūā.
kūrcá-	kucc.
kūrdati	kūdd^{a}nā.
kūrmá-	WP. kummā.
kṛtá-	kittā.
kṛttikā-	khittī.
kēkara-	kairā.
kētaka-	keōṛā.
kēdāra-	keārā.
kēśarin-	kēh^{a}r
	kēhrī
	kēhrā.
kaiṃśuka-	kēssū.
kōṭi-	kōṛī, krōṛ.
kōmala-	kūlā.
kōra-	kōr.
kōṣṭha-	koṭṭhā.
*kōṣma-	kōssā.
kaukṣa-	kōkh (W P.)
kauṭumba-	kōṛmā.
krīḍati	khēhlnā.
krūñcā-	kunj.
krōśa-	kōh.
krōḍá	kōl.
kvathate	kaṛhnā.
kvātha-	kāṛhā.
kṣāra-	khār, chār.
kṣīrá-	khīr.
kṣudra-	(*ksudla)
	khullā.
kṣudhā	khōh.
kṣurá-	churā.
kṣurapra-	khurpā.
kṣētra-	khēt.
khaṭvā	khaṭṭ.
khaḍga-	khaggā.
khaṇḍa-	khannā.
	khanḍ.
khadirá-	khair.
kharjū	khāj.
	khujlī.
kharjūra-	khajūr.
kharva-	khabbā.
khalla-	khall.
khātá-	khāī.
khādati	khānā.
khādya-	khajjā.
khārī-	khārī-
khiṅga-(Hemacandra).	
	khiṅga.
khiccā	khicṛī.
gaṇḍa-	ganḍā.
	gannī.
gaṇḍaka-	gaīḍā.
	gannā, gāḍērī.
gaṇḍūpadā-	gāḍōā.
*gandhilla-	gādhlā.
gamayati	gamaunā.

gárgara-, gargarí	gāggar.
garjati	gajj^{a}nā.
garjara-	gājjar.
gardabhá-	gadhā.
gárbha-	gabbhā.
gala-	gal, galī.
gāḍha-	gāṛhā.
gāyati	gaunā.
gāli-	gāl.
gúggulu-	guggal.
gucchá-	gucchā.
gudá+randhra-	gōhran.
gumpha-	gummhā.
gurjará-	gujj^{a}r.
gúlgulu-	guggal.
gúlma-	gummā.
gúhya-	gujjhā.
gūḍhá-	gūṛhā.
gūrda-	guddā.
gṛṇāti	gin^{a}nā.
gṛdhyati	gijjh^{a}nā.
gṛdhra-	giddh.
*gṛṣma-	gummh.
gṛhá-	see *ghara-.
gō-	gā.
gōtrá-	gōt.
gōdhā-	gōh.
gopālá-	guallā.
gōpura-	gōerā.
gaurá-	gōṛā.
grathnāti	gaṭṭh^{a}nā.
granthati	gaṇḍh^{a}nā.
granthí-	gaṭṭh, gaṇḍh.
granthila-	gādhlā.
gráha-	gahā, gehā.
gráhaṇa-	graihn *ts.*
grāma-	grāu, grā.
grāsa-	grāh, gās.
ghaṭa-	ghaṛā
+manca-	ghaṛaunjā.
ghaṭayati	ghaṛna.
ghaṭi-	ghaṛī.
ghaṭṭayati	ghaṭṭ^{a}nā.
ghaṇṭa-	ghanḍ [ī].
*ghara-	ghar.
gharṇa-	ghassā.
ghāta-	ghau.
*ghātilla-	ghail.
ghāsá-	ghau, ghā[h].
ghuṇa-	ghun.
ghṛṇā	ghin.
ghṛtá-	gheō.
+pūra-	gheōr.
ghōṭaka-	ghōṛā.
cakrá-	cakk [ī].
cakravāka-	cakvā.
caṅga-	caṅgā.
cañcu-	cunj.
caṭaka-	ciṛā.
caṭati	caṛhnā.
catur-	cau-, cu-, ca-,
caturthá-	cautthā.
caturthī-	cauth.
cáturdaśa-	caudā.
cáturviṃśati-	caubī.
catuṣka-	cāuk.
catuṣpañcāśat-	curanjā.
cátuṣpāda-	cupāeā.
cátustriṃśat-	cauntī.

catvāraḥ-	cār.
catvāriṃśat	cālt.
candana-	cannan.
candrá-	cand, can-.
camatkāra-	camkār.
camara-	caúr[i].
campaka-	cambá+kalikā- camelī.
cárman-	camm.
+kāra-	cameār.
carvayati	cabbᵃnā.
*calyati	callᵃnā.
cālanī	chālnī.
cittá-	citt.
citrá-	cittā, citṭā.
citrayati	cittᵃnā.
cirá-	cir.
cirbhaṭa-	cibbhaṛ
cīra-	cīrā.
cukra-	cukkā.
cuṇṭati	cuṇḍanā.
culla-	cullhā.
cūṣati	cūsnā.? cuṅghᵃnā.
cūṇa-	cūnnā.
cūḍa-	cūṛā.
caitra-	cēt.
cōkṣa-	cokkhā.
cōrá-	cōr.
cyutá-	cūnā.
chagalá	chēllā.
*chaṭati	chaṛnā.
*chaṭṭati	chaṭṭᵃnā.
*chaṇṭati	chanḍanā. *cf.* H.G. cl.ā̃ṭ
*chatti-	chatt.
chándaḥ-	chann.
chala-	chal, chalnā.
chavi-	chail.
chādana-	chaunī, chaunā.
chāya-	chāu.
chikkā	chikk.
chidyatē	chijjᵃnā.
chidrá-	chiddā.
chuṭyate	chuṭṭᵃnā.
chēdana-	chainī.
chōṭayati	H. WP. chōṛnā.
jáṅghā	jaṅgh.
jána-	janā.
jánayati	janᵃnā.
janma-	jamm.
jáuya-	jann.
jambu-	jammū. jāmman.
jalá-	jal 'water'.
jāgrat-	jāgnā.
jāḍya-	jāḍḍā.
jātá-	jāeā.
jānáti	jānᵃnā.
jāmātṛ-	jamāī.
jāra-	jār.
jihvā́	jībh.
jīvá-	jī.
jivana-	jiūn.
júṣṭa-	juṭṭhā. jhūṭh.
jyéṣṭha-	jēṭṭhā.
jyaíṣṭha-	jēṭh.
jválati	jalnā.
ṭaṅka-	ṭakā.

ṭaṅkā	ṭaṅg.
ṭiṭṭibha-	ṭaṭīhrā.
ṭvalate	ṭalnā.
ḍamarū	ḍaurū.
ḍāknī	ḍain.
ḍhaukatē	ḍhōnā.
tákṣati	tacch^{a}nā.
tákṣan-	takhān.
tántu-	tand.
taptá-	tattā.
tarakṣa-	tarakh.
taratī	tarnā.
tarkayati	takk^{a}nā.
tarku-	takk^{a}lā.
tardati	ṭaḍḍ^{a}nā.
*tarpati	ṭappanā.
tálpa-	tappaṛ.
tānayati	tān^{a}nā.
tāmrá-	tāmbā.
tittirá-	tittar.
tiraścá-	tirchā.
tíla-	til.
tīkṣṇa-	tikkhā.
turati	turnā.
*tula (tulā)	tulhā.
túṣa-	toh.
tuṣṭa-	ṭuṭṭh^{a}nā.
*tuṣmē	tusī.
tuṣyati	tuss^{a}nā.
tūrṇa-	tunn^{a}nā.
tūla-	tulāī.
tṛ'ṇa-	tin.
tṛtíya-	tijjā, tiā.
tṛṣā	tēh, tih.
trāsayati	tāhnā.
triṃśat-	tīh.
tríṇi-	tinn.
truṭyati	ṭuṭṭ^{a}nā.
trumpati	tummanā.
trōṭayati	toṛnā.
tváṣṭṛ-	ṭhaṭhērā.
dáṃṣṭrā	dāṭhā *q.v.*
dákṣiṇa-	dakkhan.
dagdhá-	daddh^{a}nā.
daṇḍá-	ḍaṇḍā.
dadru-	dadd.
dádhi-	dahī.
+bhāṇḍa-	ḍahīṇḍī.
dánta-	dand.
dardura-	ḍaḍḍū.
darbha-	dabbh.
darśayati	dass^{a}nā
dáśa-	ten.
dāṭhā-	jāṛh, dāṛhi.
dātra-	dāttī.
dāmanī-	daun.
dāya-	dāj.
dārḍhya-	ḍāḍḍhā.
divasa-	dehāṛā.
dīpá-	dīvā.
dugdhá-	duddh.
durlabha-	dūllā.
dūrá-	dūr.
dúrvā	dubb.
dṛśyate	diss^{a}nā.
dṛṣṭa-	ḍiṭṭhā.
devara-	deōr.
dauhitra-	dohtā.
dyūtá-	jūā.
dramma-	damm.

drākṣā	dākh.
drāghate	ḍāhnā.
dvātriṃśat-	battī.
dvādaśa-	bārā.
dvāra-	bār.
dvitīya-	dūjjā.
dváu-	dō.
dhamáni-	dhaun.
dháritrī	dhar^{a}t.
dhavala-	dhaulā.
dhānyà-	dhān.
dhārā	dhār.
dhīvara-	jhīūr.
dhūmá	dhūā.
dhūli-, *dhūḍi-	dhūṛ.
dhvajā	jhaṇḍā.
dhvaní-	jhankār.
nakulá-	naul.
nakhá-	naũh.
nagná-	naṅgā.
nádī	nāī.
nanandṛ-	nanād.
nánāndṛ-	nanān.
nayati	nēnā [k].
náva-	nāu, 9.
náśyati	nass^{a}nā.
naṣṭá-	naṭṭh^{a}nā.
nás-+ka-	nakk.
nasta-	natth.
nāḍī	nāṛ.
nāpitá-	nāī.
nāma-	naũ.
nikaṭa-	nēṛā.
nidrā-	nīd.
nimantra-	neõdā.
nimná+apa+dhyāna?	nimmōjhāṇā.
nimba-	nimm.
nirīkṣa-	nirakh.
nirbhāgya-	nabhāg.
nirmala-	nimmal.
nirvartatē	nibbaṛnā.
nirvahati	nibhnā.
niścala-	niclā.
niścōtati	nacōṛnā.
nissaṅka-	nasaṅg.
niṣkālyate	nikkalnā.
niṣputra-	naputtā.
nistarati	nittarnā.
nissarati	nissarnā.
nīroga-	narōā.
nīla-	lalārī.
nṛtyati	nacc^{a}nā.
pakvá-	pakkā.
pakṣá-	pakkh, phaṅgh.
pakṣín-	panchī.
páksman-	phamman, phambh.
paṅgu-	pīglā.
pácyate	pacnā.
páñcan-	panj.
pañcamá-	panjamā.
pañcaviṃśatī-	pacci.
pañcāśat	pañjāh.
pañjara-	pinj^{a}rā.
paṭṭa-	paṭṭī.
paṭhati	paṛhnā.
páttra-	pattā.
patha-	pahā.
pathin- (pánthan)	pandh.

*padíra-	pair.
padma-	pabb.
padminī	pabban.
paraśú-	pharhā.
paraśvaḥ	parsõ.
parivēṣayati	parōsnā.
parīkṣā	parakh.
parṇá-	pannā.
pardati	padd^{a}nā.
paryaya-?	pajj, pijj.
paryasta-	pal^{a}ṭnā.
paryasti-	palthi.
párśu-	passalī.
palāśá-	palāh.
par(l)yaṅka-	pahlãg.
par(l)yāṇa-	palānā.
pallava-	pallā.
paśca-	picchā.
paścārdha-	pacādh.
paścima-	pacchõ.
pātayati	paunā.
pāda-	pāmã.
pādānta-	pãid.
pādukā	paũā.
pādona-	paun.
pānīya-	pánī.
pāmán-	paũ.
pārśvá-	pāssā.
pāśa-	phāhā.
piṃṣati	pīhnā.
picchā	picch.
piñjayati	pinjanā.
píṇḍa-	pinn, piṇḍā.
pitṛ'-	peõ.
pitta-	pittā.
pippala-	pippal.
pippali-	piplāmūl.
piṣṭa-	piṭṭhī, piṭṭ^{a}nā.
pīṭha-	pīṛhā.
pīḍā	pīṛ.
pītala-	pīlā.
pucchá-	pũch.
puṭa-	puṛ.
puṇya-	punn.
puttala-	putlā.
putrá-	putt.
purāṇá-	purānā.
púṣkara-	pōkkhar.
pustaka-	pōtthā.
pūrṇá-	punnā.
pūrṇimā	punneõ.
pūryate	pujjanā.
pūrvārdhá-	puādh.
púlya-	pōl.
pṛcháti	pucch^{a}nā.
pṛthula-	pohllō.
pṛṣṭhá-	piṭṭh, puṭṭhā.
pauṇḍra-	pōnnā.
pautra-	pōttā.
pauṣa-	pōh.
pauṣkara-	see púṣkara.
paustaka-	see pustaka.
prakhyāná-	pakhānā.
prathamá-	paihllā.
prativāsin-	paṛaus(s)ī.
prapautra-	paṛōttā.
prabhá-	paih, pauh.
pralambatē	palamnā.
pravahana-	pōhaṇ.
prastara-	patthar.

prasvidyate	pijjanā.
prasvēda-	parseō.
prahara-	paihr.
prāpayati	paunā.
priyakāra-	peārā.
prēṅkhā	pīgh.
proñchati	pūjhnā.
phaṇá-	phan.
phála-	phal.
phálguna-	phaggan.
phāla-	phālā.
phulla-	phull.
bandhati	bannhᵃnā.
barkara-	bakkᵃrā.
balivárda-	bahld.
bahutva-	bauht.
bāhú-	bāh.
bāhya-	bājh.
bindú-	bund.
	bind.
bilvà-	bil.
bísa-	bhẽ(h).
bīja-	bī.
búdhyate	bujjhᵃnā,
bubhukṣā	bhukkh.
busá-	bhōh.
bṛdha-	buḍḍhā.
brāhmaṇa-	bāhman.
bhaktá-	bhattā.
bhaginī	bhain.
bhagna-	bhaggᵃnā.
bhaṅgā	bhaṅg.
bhajyatē	bhajjᵃnā.
bhaṭṭa-	bhaṭṭ.
bhadrá-	*bhadla- bhalā.
bhárati	bharnā.
bhasman-	bhass.
bhāgá	bhau.
bhāginēya-	bhānᵃjā.
bhāṇḍāgāra-	bhāḍeār.
bhugna-	bhuggā.
bhūmī	bhū.
bhṛjjáti	bhujjᵃnā.
bhēḍra-	bhēḍ.
bhramati	bhaũnā.
bhramara-	bhaur.
bhráṣṭra	bhaṭṭh.
bhrā́ṭṛ-	bhāī.
bhrū-	bhaũ.
mákṣā	macchar.
mákṣīkā	makkhi.
majjā́	mijjh.
mañcaka-	manjā.
mañjiṣṭhā	majīṭh.
maṭha-	maṛhī.
maṇikāra-	maneār.
mátsya-	macch.
mathrá-	maṭhā.?
manthāna-	madhānī.
mántra-	mand.
manda-	man-
+akṣa-	manā̆kkhā.
+kāra-	mā̆dārī.
+dhainava	manéhmā̆.
mandiman-	mannŏ.
manuṣyá-	muṇs.
markáṭa-	makkaṛ.
mallati	mallᵃnā.
mastaka	matthā.
mahārgha-	maihgā.

máhiṣī	mãih.
māṃsá-	mās.
māghá-	māgh.
māṇikya-	mānak.
mātṛ-	mã.
mādhyà-	mājh.
mārga	magg, magar.
mārgate	maṅg^{a}nā.
mārgaśira-	magghar.
mārttika-	maṭṭī.
mālya-	māhl.
máṣa-	mãh.
māsānta	masãd.
mitrá-	mitt.
milati	milnā.
miśrá-	missā.
miṣṭa-	miṭṭhā.
mukulayati	maulnā.
mukta- *mukna	mukk^{a}nā.
mukha-	mũh.
mukhara-	mōhrī.
muñjā	munj.
muṇḍayati	munn^{a}nā.
mutkala-	mōklā.
mudgá-	mũṅgī.
muṣṭí-	muṭṭh.
músala-	mōhlā.
mustā	motthā, moṭh.
mūtra-	mūt.
mūrdhán-	muḍḍh.
mūlya-	mull.
mṛtá-	mōeā.
mṛttikā	miṭṭī.
mṛṣṭa-	maṭṭhā.
	miṭṇā.
mekhalā	hamēl.?
mēgha-	mĩh.
mēdas-	majjã, *q. v.*
mauktika-	mōttī.
mrakṣaṇa-	makkhan.
yajñōpavītá-	janeaü.
yáti-	jai.
yadã-	jã.
yádi-	jè.
yantrá	jandā.
yábhati	jaihnā.
yabdhá-	jaddhā.
yáva-	jaũ.
*yavākarā-	juār.
yaṣṭí-	*laṭṭha, *q. v.*
yasya-	jĩh-
yãti	jānā.
yugá+hala-	jũlā.
yugma-	jug.
yũkā	jũ.
yõktra-	jõt.
yõgya-	jõggā.
yõni-	jũn.
rakta	rattā.
rakṣā	rakkh.
raṅga-	raṅg.
rájju	lajj.
raṇḍā-	rann, raṇḍī.
rátna-	rattī?
ráśmí-	rassī
rása-	rauh.
rãjan-	rāī.
rãji-	rāī.
rājñī	rānī.

rājyá-	rāj.
rā́tri-	rāt.
*rindhati	rinnh^{a}nā.
rukṣá-	rukkh, 'tree'.
rucyate	rucnā.
rudhyate	rujjh^{a}nā.
*rundhati	runnh^{a}nā.
ruṣyati	russ^{a}nā.
rūkṣá-	rukkhā.
rūpya-	rúppā.
rōdati	rōnā.
rómen-	rū, rō̃ā.
raukma-	rōk.
*lakkuṭa-	lakkaṛ.
lagyati	lagg^{a}nā.
laghú-	lauhḍḍā.
laṅghate	laṅgh^{a}nā.
lajjā	lajj.
*laṭṭha-	laṭṭh, lāṭṭhī.
labhyate	labbh^{a}nā.
lamba-	lambā.
lardayati	ladd^{a}nā.
lavaṇa-	nūn.
lāgayati	launā.
lābha-	lāhā.
lipyate	lipp^{a}nā.
limpáti	limb^{a}ṇā.
līkṣā	likh.
lḗkhā-	līh.
lōṭha-	lōṛhā.
loman-	lū.
lōhá-	lōhā.
vaṃśá-	banjh, bā̃s.
vakrá-	bingā.
vákṣas-	bakkhī.
vakṣaskāra	bakhārā.
vájra-	bajj.
vaṇijja-	ban^{a}j.
vaṇṭati	baṇḍ^{a}nā.
vatsá-	bacchā.
vadhū-	bahū.
vandhyā-	banjh.
vamrī-	barmī.?
várga-	bagg.
vartaka-	baṭērā.
vartatē	baṭṭ^{a}ṇa.
vartís- / vartman-	bāṭ.
vartikā-	battī.
vardhati	baḍḍh^{a}nā.
vardhatē	badhnā.
várdhra-	baddhī.
varṣa-	barhā.
varṣati	barhnā.
valka-	bakk.
valgā	bāg.
valgú-	baggā.
vallabha-	ballī.
valli-	bēl.
vā́ṣa-	bāh.
vahaṅgikā	bā̃ihgī.
vāgurā-	bair.
vā́ta-	bau.
vādya-	bājjā.
vādyate	bajjanā.
vānara-	bāndar.
vāmana-	baunā.
vārttā-	bāt.
vārdala-	baddal.
vā́la-	bāl.

vāṣpa-	bhāph.
viṃśati-	bīh.
vikirati	bikkharnā.
	bakhērnā.
vicchādayati	bachaunā.
vitasti	bitth.
vittá-	bit(t).
vidyút-	bijj, bijlī.
vidhi-	bēhmātā.
vinā-	bin(ā).
vimdháte	binnh^{a}nā.
viphala-	bēhllā.
vibhītaka	bahēṛā.
vivāhá-	beāh.
viśvānara-	basantar?
viśvāsa-	basāh.
viṣa-	bēh.
viṣamyate	bisamnā.
viṣṭhā	biṭṭh.
vismarati	bissarnā.
víṇā-	bīn.
vīthi-	bīhī.
vīrá-	bīr.
vṛtti-	buttī.
vṛddhi-	bāḍḍhī?
vṛścika-	bicchū.
vēdha-	bēh.
vēṣṭa-	bēhṛā.
váira-	(Pkt. vaira-) bair.
vairāgya-	barāg.
vyāghrá-	bāgh.
śaknōti / śakyatē	saknā.
śaṅkā.	saṅg.
śaṅkú-	sāg.
śaṅkhá-	saṅgh (?).
śata-	sau.
śapatha-	saũh.
śábda-	saddā.
śámba-	samm.
śayyā	sēj, chēj.
śarkarā	sakkar.
śálka-	sakk.
śalya-	sall, sēllā.
*śalyaka-	sáhlāg.
śaśá-	sahā.
śānti-	sād.
śāṭi-	sāṛhī.
śikyà-	chikkā.
śikṣā	sikkh
śīlā	sil.
śītá-	sī.
+kāla-	seāl.
śītala-	sillhā.
śuṇṭhi-	sunḍh.
śudhyate	sujjh^{a}nā.
śulba-	subb.
śúṣka-	sukkhā.
	sukkā.
śūnyá-	sunnā.
śṛṇkhala-	suṅgal.
śṛṅga-	siṅg.
śṛṇóti	sun^{a}nā.
śēkhara-	sēhrā.
śaimbya-	sēm.
*śōdhi-	sūh.
śodhanī	sūhnī.
śōbhate	sohnā.
śmaśāna-	masān.
śmásrū	mucch.
	mass.

śyāmala-	saulā.
śrāvaṅa-	saun.
śrēṣṭhin-	seṭh.
ślāghate	srauhnā.
śváśura-	sauhrā.
śvaśrū	sass.
śvāsa-	sāh.
ṣaṭ-	chē.
ṣaḷka-	chikkā.
ṣaṣṭí-	saṭṭh.
ṣōḍaśan-	sōlā.
saṃkuṭati	suṅgarnā.
sajja	sajjā.
saṃjñā	sain.
sáktu-	sattū.
sákthin-	satthal.
saṅkucyate	saṅgucc[a]nā.
satkārayati	sakārnā.
sattvá-	sat.
satyá-	sacc.
sant-	dā.
sandēśa-	sanēhā.
sandhyā	sanjh.
sapátnī	(H.) saut.
sapāda-	savā.
saputra-	saut.
saptán-	satt.
saptatí	sattar.
sambudhyati	sam[a]jhnā.
sambhālayati	samhālnā.
sarpá-	sapp.
sarṣapa-	sarhõ.
salavaṇa-	salūnā.
sáhatē	saihnā.
sāṃśa-	sājh.
sārdha-	sāḍh.
siṃhá-	sīh.
siñcati	sinjanā.
siddha- / siddhrá-	siddhā. / sidhrā.
sídhyati	sijjhanā.
suptá-	suttā.
suruṅgā	surāg.
suvárṇa-	siūnā.
sūkará-	sūr.
sūcí-	sūī.
sū́tra-	sūt.
sūtrayate	sūtnā.
sóma+vāra-	sūbār.
saubhāghya-	suhāg.
skandhá-	kannhā.
skambha-	khambā.
stáná-	than.
stabaka-	thabbā.
stambha-	thammh(ā).
stōká-	thōṛā.
sthávira-	ṭhērā.
sthāgha-	thab.
sthāna-	thānī.
sthā́man-	thāu.
sthālī	thālī.
sthūlá-	ṭhullhā.
snā́ti	nhaunā.
snuṣā́	nũh.
snēha-	nēh.
sphuṭyate	phuṭṭ[a]nā.
sphōṭayati	phōṛnā.
syālá-	sālā.
svápati	saunā.
svarṇa-	suvárṇa.
svāmin-	sāī.

haṃsá-	hans.	+tala-	(ha)thēlī.
haṭṭa-	haṭṭ.	hastin-	hātthī.
haḍḍa-	haḍḍ.	hărītaki-	haraṛ.
hariṇá-	hiran.	hāsya-	hāssā.
haridrá-	hallıdi.	huṇḍa-	huṇḍ, hunn.
hala-	hal.	hṛdaya-	hĭă.
hásta-	hatth.		

PART II.

A
LUDHIĀNĪ PHONETIC READER

(Thesis approved for the *Laura-Soames Prize for Phonetics* by the *University College, London.*)

PREFACE.

The Ludhiānī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhiānī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

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University of London.

A

LUDHIĀNĪ PHONETIC READER.

INTRODUCTION.

1. This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād dialect described in Dr. Bailey's *Panjābi Phonetic Reader* as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's Reader.

3. The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in schools, but on the

contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

Ludhiānī Vowels.

4. Taking the difinition of a phoneme as given in the "*Pronunciation of Russian*"[1], Ludhiānī has the following vowel-phonemes:—

Simple: i I e ɛ ɑ ɔ o ʊ u ʌ ə

Diphthong: eɑ, eo, ʌi, ʌɛ, ʌɔ, ʌu, ʊɑ.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

6. As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities".[2] In the accompanying diagram the thick dots represent the highest tongue-positions in the formation of the cardinal vowels, while the circles represent those of the Ludhiānī vowels.

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[1]. By M. V. Trofimov and D. Jones (Cambridge University Press) §§ 174-75.

[2]. **Ib**. § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, *e.g.*, the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.

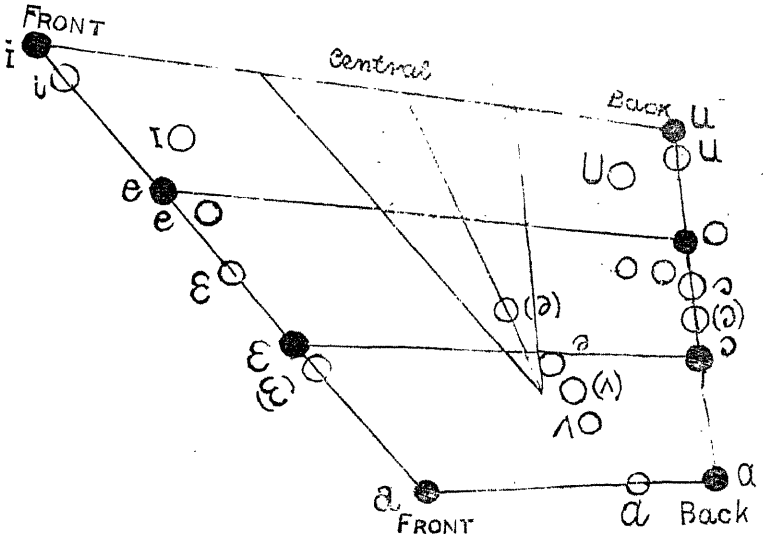

Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

Notes on the Ludhiānī Vowels.

7. [i] is slightly more open than the cardinal vowel No. 1, but is a little closer than the English vowel in **'heed'** when the latter is not diphthongised.

8. [ĩ] is the nasalised form of the Ludhiānī [i].

9. [ɪ] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in **'sit'**.

10. [ɪ̃] is the nasalised form of the Ludhiānī [ɪ].

11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in **'day'**.

12. [ẽ] is the nasalised form of the Ludhiani [e].

13. [ɛ] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [ʌɛ] when medial.

14. [(ɛ)] is a subsidiary member of [ɛ]- phoneme, and occurs in the diphthong [ʌɛ] when final. It is opener than the cardinal

vowel No. 3 but closer than the English vowel in **'hat'**. Some speakers use this vowel alone where others use the diphthong [ʌɛ].

15. [ɛ̃] and [(ɛ̃)] are the nasalised forms of the Ludhiānī [ɛ] and [(ɛ)] respectively and are similarly used.

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in **'calm'**.

17. [ɑ̃] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [ʌɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ-]phoneme and occurs in the diphthong [ʌɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It must be distinguished from the English diphthong in **'pole'**.

23. [õ] is the nasalised form of the Ludhiānī [o].

24. [ʊ] lies between the cardinal vowels Nos, 7 and 8. It is a little closer than the English vowel in **'put'**.

25. [ʊ̃] is the nasalised form of the Ludhiānī [ʊ].

26. [u] is a shade opener than the cardinal vowel No. 8. It is quite back whereas the English vowel in **'soon'** is somewhat advanced.

27. [ũ] is the nasalised form of the Ludhiānī [u].

28. [ʌ] is intermediate between the English vowel in **'hut'** and the cardinal vowel No, 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(ʌ)] is a subsidiary member of the [ʌ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ʌ̃] and [(ʌ̃)] are the nasalised forms of the Ludhiānī [ʌ] and [(ʌ)] respectively and are similarly used.

32. [ə] is a little closer than [(ʌ)] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in (ˈpət:ɑ) 'leaf', (ˈcəd:ər) 'sheet'.

33. [(ə)] is a subsidiary member of the ə-phoneme and is similar to the English sound of a in 'agree'. It is used in unstressed syallables. A very short non-syllabic [ə] is generally heard after final plosive consonants especially when long.

34. 35. [ə̃] and [(ə̃)] are the nasalised forms of the Ludhiānī [ə] and [(ə)] respectively and are similarly used.

The Ludhiānī Diphthongs.

36. Ludhiānī has a large number of diphthongs. They are distinctly rising and long when occuring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:) as in (peɑ) 'fallen' but (peɑ:) 'cause to drink', (leɑ) 'taken' but (leɑ:) 'bring'.

§37. In a nasal diphthong it is usually the final element that is nasalised. Sometimes especially in the vicinity of a nasal consonant the whole is nasalised.

38. [eɑ]. Its initial and final elements are the same as the Ludhiānī [e] and [ɑ].

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[1]. See §§ 83—84.

39. [eã] is the nasal form of [eɑ].

40. [eo] - initial and final elements same as [e] and [o].

41. [eõ] – the nasal form of [eo].

42. [ʌi]. Its initial element is the same as the subsidiary member of the Ludhiānī ʌ-phoneme. The final element is a shade opener than the Ludhiānī [i].

43. [ʌĩ] is the nasal form of [ʌi].

44. [ʌɛ]. Its initial element is the subsidiary member of the Ludhiānī ʌ-phoneme. The final element is [ɛ] or [(ɛ)] as described above.

45. [ʌɛ̃] is the nasal form of [ʌɛ].

46. [ʌɔ]. Its initial element is the subsidiary member of the Ludhiānī ʌ-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.

47. [ʌɔ̃] is the nasal form of [ʌɔ].

48. [ʌu.] Its first element is the subsidiary member of the Ludhiānī ʌ-phoneme, and the final element a shade opener than the Ludhiānī [u].

49. [ʌũ] is the nasal form of [ʌu].

50. [ʊɑ]. Its initial and final elements are the same as the Ludhiānī vowels [ʊ] and [ɑ].

51. [ʊɑ̃] is the nasal form of [ʊɑ].

Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation.

	Bilabial.	Labio-Dental.	Dental.	Post-dental.	Alveolar.	Post-alveolar.	Palato-alveolar.	Palatal.	Velar.	Glottal.
Plosive —	p, ph, b		t, th, d			ʈ, ʈh, ɖ			k, kh, g	
Affricate —							c, ch, ɟ			
Nasal —	m		(n)		n	(n)	(n)	(ɲ)	ŋ	
Lateral —					l					
Rolled —					r					
Flapped —						ɽ				
Fricative —	(F v)	(F v)	(θ ð)	s		(ʂ)	(ç)	J	(x)	h

The symbols within brackets represent subsidiary members of phonemes.

Plosives.

53. The voiceless unaspirated plosives of Ludhiānī [p, t, ṭ, k] are altogether free from aspiration, *i.e.* they are pronounced without any insertion of h-sound between their plosion and the following vowel. The voiceless aspirated plosives [ph, th, ṭh, kh], however, are fully aspirated, i. e. a full sound of [h] is inserted between their plosion and the following vowel. The voiced plosives [b, d, ḍ, g] are more fully voiced than in English.

54. [p, ph, b] – the place of articulation as in the English Bilabial plosives.

55. [t, th, d] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [ṭ, ṭh. ḍ] are commonly formed on the inside of the teeth-ridge further back than the English alveolar plosives.

57. [k, kh, g] – the place of articulation as in English Velar plosives.

58. Plosives are either fully exploded, or are accompanied by a vocalic off-glide which, especially after long consonants, is often sufficient to be represented by [ə]. When however, an unaspirated plosive is followed by another of the same articulation, the first is not exploded, e.g. (kʌt gea) but (lʌg, gea); (ḍʌt ke) but (rukɪ ke); (be:c dɪt:a) but [be:c, chəḍ:ea]

Affricates.

59. In pronouncing [c, ch, ɟ] the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth ridge.

Nasals.

60. [m] as in English.

61. [n.] The chief member of this phoneme is formed by the tip of the tongue against the central part of the teeth-ridge, a little behind the English 'n'.

The first subsidiary member is a forward variety used before dental plosives and articulated at the same place as they.

The second subsidiary member is a back variety used before post-alveolar plosives, and articulated at the same place as they.

The third subsidiary member is a palatalised variety used before [c, ch, ɟ] and articulated at the same place as they.

Some speakers palatalise it so much that in their case it may well be represented by 'ɲ'.

62. [ŋ] as the sound of **ng** in English word **'King.'**

Lateral.

63. [l] is nearly the same as the clear variety of [l] in **'black'**. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

Rolled and flapped.

64. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word, however, it may have more than one tap. [r] is always preceded and followed by a small vocalic sound.

65. [ɽ]. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under **Fricatives.**

Fricatives.

67. [(ʋ)] is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive [b], and is used in place of [b] between vowels when coming in an unprominent syllable.

68. [(F)] is the corresponding voiceless sound used instead of [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [ð].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(ɹ)] formed considerably behind the teeth-ridge is substituted for [ɽ] before [n, l] or a dental plosive.

75. [J] resembles [y] in English 'yes' but is more fricative. Initially it is often replaced by [ɟ]. It also occurs as nasal.

76. [h] as in English. Between vowels it becomes partly or fully voiced.

Assimilation.

The following cases of assimilation are to be found in Ludhiānī:—

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:

ɪk gɪd:əɽ > ɪkgɪd:əɽ[1]

peo put dĩã > peo put dĩã

kʌd tõ > kʌd tõ

lʌ̂b: peɑ > lʌ̂b peɑ.

bʌc ɟɑ > bʌc ɟɑ.

78. (2) An unvoiced aspirated plosive after a short vowel, if followed by an unaspirated plosive of the same articulation, becomes a kind of fricative resembling [h] followed by a short stop of the same articulation *e.g.*

---

[1]. The sign ▾ means partly voiced, ∘ means devoiced.

lʌkh ke > lʌhk ke
puc:h cuk:ea > puh- puc-?
gʌth tup: kʌrke
rʌth tõ > rʌht tõ
ʌth tət:ĩã > ʌht tət:ĩã.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive[1], *e.g.*

de:kh ke > de:x ke
de:kh da > de:xda
bu:th da > bu:θ ða (for [d] > [ð], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, *e.g.*

de:kh khã > de:k khã
sʌõ:ph phək:i > sʌõ:p phək:i
sa:th thoɽa si > sa:t thoɽa si.

81. (5) An [h] is partially or fully voiced when a word beginning with it comes after a vowel, *e.g.*

ki hoĕa > ki ɦoĕa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, *e.g.*

ədalət cə > ədaləc cə
kʌd ɟana ɛ > kʌɟ ɟana ɛ
kʌd cəl:ea si > kʌc cəl:ea si.

Stress.

83. There is a feature of Lūdhiānī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

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1 This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

ka:th da; ka:th tut:ea>ka:ht tut:ea.

84. The following pairs of words illustrate this feature of the language. The syllables with this psendo-stress are marked with ordinary stress mark preceding the syllable:

ˈtʌɾkɑ 'seasoning'	tər'kɑ: 'get (a dish) seasoned'.
ˈsʊtɑ 'attention'	sʊ'tɑ: 'cause to be drawn out'.
ˈkᵊʌtɑ 'thick clouds'	kᵊə'tɑ: kətᵊɑ: or kᵊətᵊɑ: 'decrease'.
ˈrʌlɑ 'mixture'	rə'lɑ: 'cause to be mixed, mix'.
ˈpʌlɑ 'ladle'	pə'lɑ: 'cause to drink'.
ˈsʌstɑ 'cheap'	səs'tɑ: 'wait (a minute)'.
ˈphʌtkɑ 'dashing, jerking'.	phət'kɑ: 'cause to be dashed'.

Length.

85. Length is a significant attribute of Ludhiānī speech. Four degrees of length are recognisable, *viz.*, very short, short, half-long and long, but in transcription the long sounds only are marked with [:], others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word.

86. (1) [i, e, ɑ, o, u][1] are long in syllables closed by a short consonant, and in final positions, when stressed as in (bi:n) 'flute', (də'khɑ:) 'show'. In open syllables other than the final stressed ones they are half-long as in (kɑlɑ) 'black'. Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short as in (kan:ɑ) 'reed', (ʃɑndɑ) 'going'. They are seldom short otherwise; but wheh so, their shortness is denoted by the sign [‿] placed over them as in (kĕhɑ) 'said'.

87. (2) [i, u, ʌ] are short in stressed syllables open or closed by a short consonant as in (dɪn) 'day', (ˈpʌtɑ) 'clue'. In syllables closed by a long consonant or a group of equivalent length, [ɪ] and [ʊ] become very short as in (dɪndɑ) 'giving', (dɪl:i) 'Delhi'. So is [ʊ] in unstressed syllables whether open or closed (sʊ'nɑ:) 'relate', (mʊr'dɑ:r) 'dead'. [ə] is always very short.

1 Including ɛ, ɔ when occurring as monophthongs.

88. (3) Diphthongs behave like [i e ɑ o u] as regards length.

89. (4) A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

90. Distinction must be made between a long and a double consonant. The latter is a little longer than the former, and has an extra impulse on its last part. In transcription a long consonant is denoted by the length mark [:], and a double consonant by doubling the symbol. When a nasal consonant followed by a plosive behaves like a double consonant it is distinguished by adding half-length mark to the nasal where there is nothing else to show it.

Thus:—

sʌddɑ 'inviting'	sədːɑ 'invitation'
ʃɪddi *f.* 'discussing'	ʃɪdːi *adj.* 'obstinate'
bʌndɑ 'being made'	bəndɑ 'slave'
ʃɑːndɑ 'knowing'	ʃɑndɑ 'going'
dɪn dɑ 'of the day'	dɪndɑ 'giving'
hun dɑ 'of now'	hundɑ 'being'
bun·dɑ 'weaving'	bundɑ 'ear ornament'

Tones.

91. Apart from sentence intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazīrabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī[1].

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [ˏ] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

1 Panjābī Phonetic Reader, 1914, p. XV.

tones[1] and sometimes falls again about a tone". There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.

93. (2) *High-falling* (or briefly *high*) tone represented by the sign [^] placed over the vowel is uttered about a fifth (seven semi-tones) above the first note of the low rising tone. The voice generally falls about a tone from the highest tone".

94. (3) In the combined tone the low rising tone always comes first.

95. The acoustic effect of tones (1) and (2) is somewhat similar to that of the Chinese Tones Nos. 3 and 4 as spoken by Yuen Ren Chao in Lesson 2 called "Finals in all tones", and recorded in the gramophone disc No. 2—S(93654) of the Columbia Phonograph Company New York[2]. The last part of the Chinese third tone rises much higher than that of the Ludhiānī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, *e.g.*

average middle pitch	low-rising	high-falling	combined
koɽa 'whip'	kₑoɽa 'horse'	kôɽa 'leper'	—
toĕa 'pit'	tₑoĕa 'carried'	tôĕa 'touched'	—
ka 'of'	kₑa 'grass'.	kâ *obl. sing.* of Interr. pron. used for Inanimate objects.	kₑâ 'grass'
mã 'mother'	—	m̂ã 'black bean'	—
cʌɽ 'haugnail'	cₑʌɽ 'fall'	cʌ̂ɽ 'rise'	—

1. In the Reader Dr. Bailey said "four or five semi-tones" but he modified it afterwards. Bloch in *Melanges Vendryes* p. 58.

2. Lesson 2 of his *"Gramophone Course of the Chinese National Language"*, Commercial Press, Shanghai.

Notes on Ludhiānī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed[1], *e.g.*, ˈgʌ̂da 'ass', (məˈlâː) 'boatman', (nəˈkhîdː) 'mean', (bə̂gːi) 'trap'; (ˈpₒʌra) 'bundle' but (pₒəˈraː) 'cause to be filled', (ˈkₒʌta) 'thick clouds' but (kₒəˈtaː) *v.t.* 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (pₒəˈrai) may be pronounced (pₒəˈrₒai) or (pəˈrₒai), (pəˈɽₒai) may be pronounced (pₒəɽₒai) or (pₒəˈɽai).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint[2].

100. When a high-tone syllable comes in an unstressed[1] position, especially in the vicinity of another high-tone syllable, it loses its high pitch to a great extent, and may even sound to be of middle pitch. Thus in (ô kîda put: ɛʔ) 'whose son is he?' (ô) or (kî-) may lose the high-tone if unstressed.

Intonation.

101. Intonation is a significant element of speech in Ludhiānī. Thus [m̩m] pronounced in mid-falling tone means 'yes', in high-rising tone expresses 'surprise' and is used as an equivalent of 'I beg your pardon', in low-falling rising tone it expresses a kind of challenge, and in high-level tone it expresses 'disapproval'.

102. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied *i.e.* in plain statements, questions containing Interrogative words, requests, commands etc. The second is used where something more is implied *i.e.* in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise, etc.

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1. See §§ 83—84.

2. See *Bulletin of the School of Oriental Studies, London.* Vol. IV pt. 1, p. 213.

103. *Plain Statements:—*

ʌsī pɪnḍə cəl:e ã
(We are going to the village.)

muṇḍa hũnẽ gea ɛ
(The boy has just gone.)

104. *Questions containing* a specific interrogative word:—

tera ki nʌõ ẽ (What is your name?)	muṇḍa kɪt:he gea? (Where has the boy gone?)

105. *Requests and Commands:—*

ɟʌra kʌləm dʌl:o (Please give me the pen.)	thali ʊre kʌrī (Pass the plate this side.)

106. *Incomplete Statement:—*

o:s ɟʊlahe de	do tʃīlã si	te ɪk pʊt:‖
(of that weaver	*there* were two daughters	and one son‖)

107. *Questions* requiring 'yes' or 'no' as their answer:—

tʊsī dɪl:ĩõ ae ʌõ? (Do you come from Delhi?)	tũ babu da pʊt ẽ? (Are you Bābū's son?)

108. *Surprise:—*

əc:ha	hũn pʌnɟə bʌɟ gʌɛ?
(Hullo!	Is it five o'clock now?)

Additional notes on the Ludhiānī sounds.

(*Arabic numerals refer to the paragraphs of the Reader*).

38*a*. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia][1]. In the Gurmukhī script the first element is represented by the same symbol as the short [i] (*i.e.* I). In rapid speech the diphthong may even become [Ja].

40*a*. The remarks about [ea] apply to [eo] also.

42*a*. The older vowel-groups in the interior of a word which should have phonologically developed into the diphthong [ʌi] appear as [ʌɛ].

48*a*. The same remarks as in [ʌi] except that the older vowel-groups appear as [ʌɔ].

50*a*. Some speakers begin the diphthong [ʊa] with an opener tongue-position.

58*a*. In intervocalic positions, [ph] and to a less extent [th, ṭh kh] are aspirated to a less degree and tend to become fricatives. Thus (sapha) 'turban' is often pronounced (saɾa).

58*b*. Simlarly [b] and to a less extent [d, ḍ, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (davа).

59*a* Between vomels [ɟ] and [ch] tend to be pronounced as forward [J+] (*i.e.* sonant of ʤ) and [ʤ] respectively. Thus (raɟa) 'king' and (bə'cha:) 'spread' are often pronounced (raJ+a) and (be'ʤa).

61*a*. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name[2] of the

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1. Compare a similar case in English where the prefix ex-, the suffix -est etc., may be pronounced with e or I.

2. The native name of the Gurmukhi letter representing [k] is (kek:a) of that representing (kh) is (khə:kha) and so on.

Gurmukhī letters representing these sounds is (nən:a) and (nâna) pronounced with alveolar [n].

61*b*. Similar is the case with [ɲ], the Gurmukhī letter being called [J̃əJ̃:a].

61*c*. [ɲ] usually results from [i] followed by [e, a, o, u] when one or both of them is nasalised.

62*a*. [ŋ] also does not occur initially or doubled. The Gurmukhī letter representing this sound is called [əŋga].

64*a*. Some seakers with a speech defect use a fricative [t] instead of rolled [r]. That, however, is considered incorrect.

64*b*. [r] is never doubled, hence the native name of the Gurmukhī letter representing this sound is [rara].

65*a*. [ɽ] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (raɽa) or [râɽa].

66*b*. There is a number of words, however, in which [r] and [ɽ] come together, *e.g.* (kʌrɽa) 'hard', [kʌ̂rɽ bʌ̂rɽe] 'black and grey (hair)', (hʌrɽã) obl. pl. of (hʌrəɽ) 'myrobalan' (khʌ̂rɽa,) 'rough-book' etc. Some speakers use a retroflex fricative variety [ɻ] instead of [r] which with [ɽ] gives the impression of a long [ɽ].

67*a*. [v] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is [vava] or [vâva]. In orthography it is very often represented by the native symbol for [b] and sometimes also pronounced so.

72*a*. [F, v, o, ð, x] and [ɛ] are not independent phonemes in Ludhiānī but occur as alternative or subsidiary sounds for [ph, b, th, d, kh] and [c(h)] respectively.

76*a*. [h] does not occur long or double except in (ohho) 'alas'! The name of the Gurmukhī symbol for this sound is [haha].

Chief difficulties experienced by English speakers in learning Ludhiānī and vice versa.

76*b*. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76*c*. English diphthohgs [eɪ, oʊ] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [eɪ, oʊ] by English speakers.

76*d*. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, ʈ, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, ʧ].

76*e*. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [ʈ, ɖ,] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [ʈ, ɖ].

76*f*. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ɟ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76*g*. Ludhiānī speakers pronounce the English [θ, ð] as dental [th, d] respectively.

76*h*. English speakers find it difficult to pronounce the Ludhiānī [ɽ] sound, while Ludhiānī speakers pronounce the [r] of English orthography everywhere as rolled [r.]

Length.

85*a*. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, *e.g.* a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages.[1] Length of a vowel in languages varies with its quality also.

(1) See D. Jones '*Outlines of English Phonetics*" §§ 537-57; Trofimov and Jones "*Pronunciation of Russian*" §§ 736-59; E. A. Meyer "*Englische Lautdauer*" in Vol. VIII pt. 3 of *Skrifter utgifna of K. Humanistiska Vetenspaps Samfundet i Uppsala*

85*b*. The absolute length of a short vowel in isolated words ranges between ten and twenty hundredths of a second, of a half-long vowel between twenty and thirty, and that of a long one between thirty and forty. A very short vowel is less than ten hundredths of a second. In the case of consonants these limits vary a good deal.[2]

85*c*. In connected speech the absolute length of a sound is considerably shortened.

85*d*. Examples of the length of [ɪ, ʊ, ʌ and ə]

bɪk 'be sold'	10·0	hundredths of a second
bɪk:(ə) 'skin'	7·0	,, ,,
'pɪt:a 'body, physique'	4·2	,, ,,
ʊn 'weave'	17·0	,, ,,
ʊ'na: 'cause to be woven'	8·0	,, ,,
bʌg 'run, flow'	12·0	,, ,,
bʌg:(ə) 'herd'	10·0	,, ,,
'ʒʌga 'place'	12·0	,, ,,
'ʊn̈:i 'nineteen'	4·0	,, ,,
ʒəg:a 'personal name'	6·0	,, ,,
bət:a 'stone'	6·0	,, ,,

85*e*. **Examples of the length of other vowels.**

bi: 'seed'	40·0	hundredths of a second.
'pit:ha 'ground, pounded'	12·0	,, ,,
sa:r 'essence'	39·5	,, ,,
ma:n 'respect'	38·3	,, ,,
'sara ' whole '	21·0	,, ,,
'kana ' one-eyed '	22·2	,, ,,
'kan:a ' reed '	11·5	,, ,,
'ʒa:nda ' knowing '	31·0	,, ,,
'ʒanda ' going '	15·0	,, ,,
'una ' deficient '	22·0	,, ,,

[2] These results were obtained from measurement of a large number of kymographic tracings.

bʌɛ:d 'physician'	36·0	hundredths of a second.
'bʌɛdɑ 'promise'	22·5	,, ,,
kʌɔ:ɖ 'cowrie shell'	37·0	,, ,
'cʌɔdã 'fourteen'	20·0	,, ,,
'mʌɛd:ɑ 'flour'	12·0	,, ,,
'kʌɔɖ:ɑ 'ornament of cowries'	11·5	,, ,,

85 *f*. Long vowels should be distinguished from double vowels which form separate syllables with a dimuniendo between, *e. g.* in (tₒo:) 'wash thou', and (tₒoo) 'wash you', the total length of the vowels is nearly the same, but in the latter word [oo] form two syllables while in the former [o] is a single syllable.

89 *a*. Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 *a*. In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal+plosive, the length of the whole is nearly the same when the group behaves as double and when it behaves as long.

90 *b*. Examples of the length of long and double consonants:—

ɟɪddi *f*. 'discussing'	dd=29 hundredths of a second
ɟɪd:i *adj*. 'obstinate'	d: =21 ,, ,,

——

bʊnᵊdɑ 'weaving'	ʊ=9·1, n=18·3, d=4·5
bʊndɑ 'ear-ornament'	ʊ=6·3, n=16·0, d=5·0

——

ɟɑ:ndɑ̀ 'knowing'	ɑ:=31, n=11, d=8·5
ɟɑndɑ̀ 'going'	ɑ=15, n=16·5, d=5·0

103 *a*. The following examples illustrate the difference in intonation caused by emphasis:—

ʌsī pinḍə cəl:e ã with emphasis on ʌsī

muṇḍa hũnẽ gea ɛ with emphasis on muṇḍa.

104*a*. tera ki nʌ̃ɔ̃ ɛ̃ ? with emphasis on tera.

tera nʌ̃ɔ̃ ki ɛ ? with emphasis on nʌ̃ɔ̃.

muṇḍa kıt:he gea ? with emphasis on muṇḍa.

105*a*. thali ure kʌrī with emphasis on thali.

Rhythm.

109. Whenever convenient, the stressed syllables in a sentence are so arranged as to follow each other at approximately equal intervals of time. If necessary and permissible by grammar, this is effected by changing the order of words in the sentence *e.g.* in tera ki nʌ̃ɔ̃ ɛ̃ ?, tera nʌ̃ɔ̃ ki ɛ ?

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TEXTS.

1. pʌrɟa de pɔa:g

do pɔai se || ônã tõ | kʊch khərab:i ho gʌi | e:s lʌi | sərka:r nẽ | ônã nũ | desənkala de:tta|| pinɖõ | pʌn che kô ba:t gʌɛ se | tã sʌ̂nɟə pʌɛ gʌi|| sʌɽək de kə̃nɖe | ɪk rʊk:h de:x ke | ôn:ã nẽ kĕha | "cʌlo | ede hɛthã ra:t kʌt:ə ləJ:e||" pɔũ:J̃ẽ roɽã te | ô:nã nũ nĩ:d nã ai | tã gəl:ã kʌrən lʌg:ə pʌɛ|| bʌɽe pɔai nẽ kĕha | "ɟe mʌ̃ẽ raɟa homã | tã pʌrɟa nũ bʌɽa sʊkh dêã"|| chot:e nẽ kĕha | "ɟe mʌ̃ẽ raɟa homã | tã bʌɽa dʊkh deã"||

hõn rʌb(:ə) de kʌrne ki hoe | ɟɪs nəg:ər de neɽe ô bʌɛt:he si | ot:he da raɟa mʌr gea | te ôde ʊla:d koi nʌ̃ĩ si|| nʌgər de lok:ã nẽ | rʌl ke slâ kit:i bʌi 'hat:hi sə̃ga:r ke chʌɖ:ə dəJ:e | ɟĩ nũ ê ʌpnĩ gʌrdən te bətha lʌʊe | ose nũ ap:ã raɟa bəna ləJ:e'|| ɟʌd hat:hi chəɖ:ea | tã ônẽ nəg:ər da tã koi a:dmĩ | ʌpnĩ gʌrdon te nã bəthaĕa | pʌr ɟʌd ô ôn:ã pɔãJ̃:ã ko:l aĕa | tã ône chot:e pɔai nũ | gʌrdən te bətha lea|| lok:ã nẽ cɔʌt: | ôde gʌlcə ha:r pa dɪt:e | ər ô nũ ʌpnã raɟa bəna lea|| hun ô ləgə:a pʌrɟa nũ dʊkh de:n | pʌrɟa da nʌk:ə cə dʌm a gea|| so:c so:c ke ôn:ã nẽ kĕha—

TRANSLATIONS.

1. The Fate of Subjects.

Two brothers were|| By them | some mischief was done | for this by Government | they | were transported|| From village | five, six *Kos* distance | they had gone | then evening fell|| On the side of the road | seeing a tree | they said | "Come | under it let us pass the night"|| On stones on the ground | they did not get sleep | so they began talking|| The elder brother said | "If I were king | then I shall give much comfort to the subjects"|| The younger said | "If I were king | then I shall give much trouble"||

Now as God would do it | the town near which they were sitting | the king thereof died | and he had no offspring|| The people of the town | assembling resolved | "Adorning an elephant, we should let him loose | whomsoever he takes on his neck | we should make him *our* king"|| When the elephant was let loose | no person of the town | he took on his neck | but when he came near the brothers | the younger brother he | took onto his neck|| The people at once | put garlands about his neck | and made him their king|| Now he began to give trouble to the subjects | the subjects were greatly harassed (*lit.* their breath came into the nose)|| After thinking

bʌi "êda bʌɽa pᵊaiɛ | cʌlo ô de ko:l cəl:ĩJe | ər ô nũ kə̂J:e | pʌi ênũ səmɟᵊaʊe | sãn:ũ dʊkh nã dʌʊe'' |

lok:ã de kʌhe | bʌɽa pᵊai ʌpnẽ choʈ:e pᵊai ko:l aẽa | ər ônũ kʌ̂ɛ:n ləg:ea | pʌi, "tet:õ pʌrɟa bʌɽi dʊkhi ɛ | tũ ʌ̃ɛn:ã dʊkh nã dê''|| ê sʊn ke | choʈ:e pᵊai nẽ ɟəʊa:b dɪt:a | pʌi "dʊkh pʌɔnã tã | pʌrɟa de pᵊa:g ce sã | mʌ̃ẽ tʌ̃ẽn:ũ pʌ̂ɛl:ã i kʌ̂ɛ:tta si | pʌi ɟe mʌ̃ẽ raɟa homã | tã pʌrɟa nũ bʌɽa dʊkh deã|| ɟe pʌrɟa nẽ sʊkh pʌɔnã hʊnda | tã tũ bi tã ko:l e bʌɛʈ:ha si | hat:hi tʌ̃ẽn:ũ gʌrdən te bəɽha lʌɛnda''||

2. khû da cᵊʌgɽa

kɪse a:dmi nẽ | ʌpnī gʌli: cə khû lʊ̌aẽa|| sari gʌli nũ panī pᵊʌrən da sʊkh ho gea|| kuçcɪr mʌgrõ | khû vale di ʌpnẽ gəmẫnḑi na:l ləɽai ho pʌi|| e:spər ô nẽ gəmẫnḑi nũ | panī pᵊʌrnõ mʌ̃nã kʌr dɪt:a | hʊn gəmẫnḑi nũ | bʌɽi mʊskəl ho gʌi|| ê de:xke | ô nẽ khû mʊl lʌɛ lea | ər pʌ̂ɛl:e malək nũ | panī pᵊʌrnõ mʌ̃nã kʌrətta||

hʊn pʌ̂ɛl:a malək bəki:l ko:l gea | ər pʊc:hea | bʌi "kɪmẽ mʌ̃ẽn:ũ tã khû cõ panī pᵊʌrna mɪle | ər mere gəmẫnḑi nũ nã mɪle''|| bəki:l nẽ kẽha | "ê tã əsa:n gʌl: ɛ | dʌʊa kʌr de''|| ədalət cə bəki:l nẽ kẽha | bʌi "ênẽ khû bec:ea ɛ | panī nī bec:ea | panī êda ɛ''|| ədalət nẽ ese t(ə)rã phʌ̃ɛ'sla kʌrətta|| hʊn phe:r pʌ̂ɛl:e malək

they said | "There is his elder brother | come, let us go to him | and ask him | to advise him | not to give us so much trouble"||

At the people's request | the elder brother came near his younger brother | and began to say to him | "The subjects are much harassed at your hands. Do not give them so much trouble"|| Hearing this | the younger brother | replied | "To get trouble indeed | was in the fate of the subjects | I had told you even beforehand | that if I were king | I should give much trouble to the subjects|| If the subjects had to get comfort | then you, also, were sitting nearby | the elephant would have taken you on his neck."||

2. Dispute about a Well.

Some man | had a well dug (*lit.* attatched) in his street|| This afforded facility of drawing water to the whole street|| After some time a qnarrel arose between the owner of the well and his neighbour|| At this he his neighbour | prevented from drawing water|| Now the neighbour | felt a great difficulty|| Seeing this | he purchased the well | and the previous owner | be prevented from drawing water||

Now the first owner went to a pleader | and asked | "How, indeed can I be allowed to draw water | and my neighbonr be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nê | ʌpnẽ gəmâṇḍi nũ khû cõ panī pₒʌrən tõ ro:k dət:a||

hʊn ô gəmâṇḍi bəki:l ko:l gea | ər kĕha | bʌi "mʌ̂ẽ tã khû e:s lʌi mʊl lea si | bʌi êdã malək bʌn ke | mʌ̂ẽ a:p tã panī pₒʌrã ər pʌ̂ɛl:e malək nũ nã pₒʌrən deã|| mʌ̃ẽn:ẽ rəpʌJ:a bi khʌrcea ər gʌl:ə bi nã bʌnī|| mʌ̃ẽ cʌ̂ɔnã ẽ | pʌi kɪse t(ə)rã ədalət ê phʌ̂ẽsla kʌre | bʌi mʌẽ bi panī pₒʌrã | ər ẽ bi pₒʌre''|| bəki:l bol:ea | "əc:ha, ed:ã i ho ɟʌu | tũ dava kʌrde''|| ədalət cə bəki:l nẽ kĕha | pʌi "ɟe khû de pʌ̂ɛl:e malək nẽ | khû e bec:ea ɛ | panī nʌ̂ī bec:ea | tã ênũ hʊkəm dɪt:a ɟave | pʌi khû cõ ʌpnã panī kʌ̂q:ə lʌve | nʌ̃hī tã khû da nʌ̃mã malək | dʌs rəpʌ̃ɛ ro:ɟ hʌrɟa lʌu''|| ê sʊn ke dohã nẽ soc:ea | bʌi khû cõ sara panī kɪs trã nɪk:əl sʌkda ɛ|| əkhi:r ôn:ã nẽ raɟinãmã kʌr lea | bʌi "ap:ã domẽ panī pₒʌr lea kʌrĭɟe | ədalət de phʌ̃ɛ:sle tã | ese trã hʊnde rʌ̂ɛ:nge''||

3. peo pʊt dĭã gəl:ã

pĕo—mulĕa:!

pʊt:—hã ɟi||

pĕo—ʊrĕ ã bɪb:a||

pʊt:—aĕa ɟi | dəs:o ki kʌ̂ɛnẽ ɔ̃!

pĕo—tũ ʌɟ:ə pʌ̂ɽən gea si?

pʊt:—ɟi hã | pər san:ũ chʊt:i chet:i mɪl gʌi||

pĕo—əc:ha:! ki səbʌb chet:i chʊt:i mil gʌi?

prevented his neighbour from drawing water from the well ||

Now the neighbour went to the pleader | and said | "I indeed had bought the well | that becoming its owner | I myself may draw water | and may not allow the former owner to do so|| Although I spent the money | yet the thing did not turn out (*i.e.* I did not succeed).|| I want | that the court may decide somehow | that I also may draw water | and he too may do so|| The pleader said | "All right, thus it will be | Bring a suit"|| In court the pleader said | "If the former owner of the well | had sold the well alone | *and* not the water | then he may be ordered to remove his water from the well | othewise | the new owner of the well | will charge ten rupees a day as rent"|| Hearing this | they both thought | "How can the whole water be removed from the well?"|| At last they made an agreement | "Let both of us draw water | the decisions of the court indeed | will go on in this very way"||

3. Conversation between Father and Son.

Father—*Mula* !

Son—Yes sir||

Father—Come here darling||

Son—Just coming sir. Please tell *me* | what you want to say||

Father—Did you go to school this morning ?

Son—Yes sir | but we were given leave earlier||

Father—Is it ? | Why were you given leave earlier ?

put:—ɟi saɖ:a pâd:a kʌ̂ẽda si | pʌi ʌpnẽ ba:ccha de put: ɟəm:ea ɛ||

pĕo—hã thi:k ɛ | mʌ̂ẽ bi əkba:r cə pʌ̂ɽea si|| əc:ha hõn tũ ê dʌs: | e pʌi ʌɟ: tʌ̃ẽ kʌm: ki kit:a||

put:—ɟi pʌ̂ɛl:ã ta mʌ̃ẽ ʌpnĩ kəta:b de do bʌrke pʌ̂ɽe | phe:r pʌnj səʊa:l kə̂ɖ:e sʌt: ʈəp:e baba phəri:d de mû ɟə:ʊan:ĩ cet:e kit:e | odũ pɪc:he sâɖ:e pâd:e nẽ sʌrbən pₒʌgət di kʌtha sunai | phe:r san:ũ chuʈ:i ho gʌi||

pĕo—sʌrbən di kʌtha tʌɛn:û kʌhi kə ləg:i?

put:—ɟi bʌɽi sônĩ||

pĕo—əc:ha pher mʌ̃ẽʊ:ũ bi sʊna||

put:—ɟi hõn tã mʌ̃ẽ pₒul:ə gea||

pĕo—phe:r mʌ̃ẽ sʊnãmã?

put:—tusĩ sʊna deõ tã cəŋga i kʌrõ, nʌ̃hĩ tã kʌ̂l nũ san:ũ ma:r pʌu||

pĕo—lʌɛ phe:r tₒĕa:n na:l sʊn||

4. sʌrbən pₒʌgət di kʌtha

raɟa ɟʌsrət da nʌ̃ʊ̃ tã sʊnea i hõnã ẽ|| ô ra:m cəndər ɟi da pĕo si|| ô nẽ ʌpnĩ choʈ:i ranĩ de kʌhe ra:mcənder lʌchmən nũ cʌ̃ʊdã bʌrsã da bʌnoba:s de:tta, pər a:p ôn:ã de he:rbe cə mʌr gea|| mʌrən ləg:e ô nẽ kĕha, pʌi "mʌ̃ẽn:ũ ɪk: rɪkhi nẽ s(ə)ra:p dit:a si|| ô de kʌrke mʌ̃ẽn:ũ put:ã de hʌ̂ʊke mʌrna pea|| gʌl:

Son—Sir our teacher says | that a son has been born to our king||

Father—Yes, you are right | I also had read in a paper||

Well, tell me now | what work you did to-day||

Son—Sir, At first I | read two pages of my book | then solved five sums | seven verses of Baba Farid were learnt by heart | After that our teacher | told us the story of Sarban Bhagat|| Then we were given leave||

Father—How did you find the story of Sarban ?

Son—Sir very interesting (*lit.* beautiful) ||

Father—Well then relate it to me also||

Son—Sir now forsooth I have forgotten||

Father—Then may I relate it?

Son—If you relate it | you will do well indeed | for otherwise | I shall get a beating to-morrow||

Father—There now ! Listen with attention||

4. Story of Sarban, the Bhagat.

The name of King Jasrat (*Dasaratha*) | you must have heard|| He was the father of *Ramchandar*|| At the instance of his younger queen | to *Ramchandar* and Lachman | an exile for fourteen years he gave | but himself died of the anguish of separation from them|| When dying he said | "A sage had cursed me | on that account I | have had to die of separation from sons||

eːs t(ə)rã hoi|| pɪchli ɟuːn cə | mʌ̃ẽnːũ səkaːr khêlːən da bʌɽa sʌ̃õːk si|| ɟɪs bʌn cə mʌ̃ẽ | səkaːr khêːlda hunda si | otːhe ɪkː rɪkhi rʌ̂ẽda si|| ô ər ôdi timĩ | əkːhã tõ ə̂nːẽ si|| ônːã da ɪkː puːtː si | ɟîda nʌ̃õ sʌrbən si|| sʌrbən ʌpnẽ mã pĕo di | bʌɽi tʌ̂ɛːl kʌrda si|| həmesã ônːã nũ bʌ̂ẽgi c bəhaː ke | môɖːe cəkːi phɪrda si|| ɪkː pheri ônːã nẽ kĕha | "sʌrbənã, sanːũ thênɖa panĩ pəlaː'' || ônːã nũ ɪkː rukːh de hetʰã bəthaː ke | sʌrbən nʌdi tõ panĩ lʌ̃ɛːn cʌlea gea||

ʌ̂ɛdːər mʌ̂ẽ | ɪkː hɪrən de pɪcːhe | pᵊəɟːea ɟanda si|| hɪrən nẽ mʌ̃ẽnːũ ɖâ. nã dɪtːi | chekːəɽ merĩã əkːhã tõ ôːle ho gɛa|| ɟʌd sʌrbən nẽ | panĩ pᵊʌrən lʌi | nʌdi c ʌpnã kᵊʌɽa ɖobːea | tã mʌ̃ẽnːũ gʌɽgʌɽ di əʊaːɟ ai|| mʌ̃ẽ sʌ̃mɟea pʌi hɪrən bolːea ɛ|| cᵊʌtː ôdːər baːn marea|| baːn sʌrbən di chatːi cə ləgːɛa | ər sʌrbən nẽ kuːk mari | "hʌɛ mʌ̃ẽ mʌr gea''||ẽ sʊn ke | mʌ̃ẽ ɖʌrea | pʌi mera baːn tã kɪse aːdmi de ləgːea|| ɟʌd mʌ̃ẽ paːs gea | tã dekhːea | pʌi ê tã kɪse rɪkhi da putːɛ|| mʌ̃ẽ ôde pʌ̃ɛrã cə ɟa ɖɪg pea | ər ô tõ ʌpnĩ pᵊʊlː bəkhsai|| pheːr mʌ̃ẽnːẽ ôdi chatːɪ cõ | baːn kə̂ɖːea|| tã ônẽ kĕha | 'oːs rukːh de hetʰã | mere ə̂nːẽ mã pĕo bʌɛtːhe ən|| mʌ̃ẽ ônːã lʌi panĩ lʌ̃ɛːn aĕa si|| hʊn tũ | â panĩ da kᵊʌɽa lʌɛ ɟa||. pʌ̂ɛlːã ônːã nũ panĩ pəlaĩ | pheːr mera haːl dəsːĩ' || ê kʌ̂ɛn saːr | sʌrbən de prãn nîkːəl gʌɛ||

ɟʌd sʌrbən nũ | panĩ lʌɛːn gʌɛ deːr ho gʌi | ər muɽ

The thing happened thus|| In the last birth | I had a great fancy for hunting|| In the forest where I | used to go hunting | there lived a sage|| He and his wife | were blind of eyes|| They had a son | whose name was Sarban|| To his parents Sarban | used to do a great service|| Seating them in the slings of a pole he always | carried them on shoulders|| Once they said | 'O Sarban | give us cold water to drink'|| Seating them under a tree | Sarban went to fetch water from a stream||

On this side I | in pursuit of a deer | was running|| The deer did not allow me to overtake it | and at last became out of my sight|| When Sarban | to fill *it with* water immersed his pot into the stream | I heard a sound of gurgling|| I thought | the deer had made it|| At once I discharged an arrow in that direction|| The arrow struck into Sarban's chest | and Sarban gave out a cry | 'Alas I am dead' || Hearing this | I was frightened | that my arrow forsooth | had hit a human being|| When I went near | I saw | that it was indeed the son of a sage|| I fell down upon his feet | and had my fault forgiven by him|| Thereafter I from his chest | extracted the arrow|| Thereupon he said | 'Under that tree | my blind parents are sitting|| I had come to take water for them|| Now you | take this jar of water|| First let them drink water | *and* afterwards inform them of my condition'|| Immediately on saying this | Sarban's life was gone||

When Sarban | to fetch water | had long been away and did not

ke nã aĕa | tã ôde mã pĕo kʌ̂ɛːn ləgːe | "ki səbʌb? ʌɟ sʌrbən nũ deːr ləgːi | sʊkːh hoʊe'' | ʌɛnːẽ cə | mere pʌ̃ɛrã da khʌɣka sʊnke | sʌ̂mɟe | pʌi sʌrbən a geʊ|| pʊcːhən ləgːe | 'sʌrbənã ʌɟː deːr kɟũ ləgːi?'|| mʌ̃ẽ cʊpː rĕha | ər panĩ da kəʈora əgːe kʌrətta|| ô bolːe ɟʌd tãĩ tũ ê nĩ dʌsda | pʌi ʌɟːə tʌ̃ɛnːũ deːr kɟũ hoi | ʌsĩ panĩ nʌ̂ĩ pinã|| hõn mʌ̃ẽnːũ sara haːl | dʌsːənã peaː|| ô tã sʊnən saːr | ləgːe bərlaːp kərən ər bolːe | pʌi 'sanːũ sʌrbən kole lʌɛ cʌlː'|| mʌ̃ẽ ônːã nũ | ɟɪtːhe sʌrbən pea si | lʌɛ aĕa | pheːr mʌ̃ẽnːũ kʌ̂ɛːn ləgːe | pʌi 'ɪkː cɪta benaː'|| ɟʌd mʌ̃ẽ cɪta bənai tã | ô domẽ | sʌrbən nũ godːi cə lʌɛke | cɪta cə bʌ̂ɛ gʌɛ | ər mʌ̃ẽnːũ kĕha | pʌi "cɪta nũ ʌgː la de''|| mʌ̃ẽ ʌgː la dɪtːi|| ɟʌlde hoe | ônːã nê mʌ̃ẽnːũ sraːp dɪtːa | ʌkhe | 'he papːi | ɟis trã ʌsĩ | pʊtː de hʌ̂ɔke mʌre ã ese trã tũ bi pʊtːã de hʌ̂ɔke mʌrẽ'|| so hʊn ê raːmcəndər lʌchmən da bʌnobaːs | mʌ̃ẽnːũ maːr ke chəɖːu''||

5. gɪdːəɣ, gɪdɣi te bəgₒĕaːɣ di kʌtha.

kɪse ɟəŋgəl c | ɪkː ɖûŋgi khʌdː si | te ôda mũ bʌɣa pₒiɣa si|| ôde c ɪk gɪdːəɣ | te gɪdɣi rʌ̂ẽde se|| ɪkː dɪn ônːã nũ tî ləgːi|| gɪdɣi ne gɪdːəɣ nũ kĕha | "cʌlo | nʌdi te panĩ pːin cəlːiɟə''|| gɪdːəɣ bolːeã, | "otːhe tã bəgₒĕaːɣ rʌ̂ẽda ɛ|| ô tã apːã nũ kha lʌu''|| gɪdɣi bolːi | "tũ phɪkər nã kʌr | mʌ̃ẽ otːhe ʌhi ɟi gʌlː bənamãgi | ɟî te apːã

come back | then his parents began to say | 'What is reason ? to-day it has taken Sarban long | may it be well *with him*' || In the meantime | hearing the sound of my footsteps | they thought | that Sarban had come | and began to ask | 'Sarban ! | why did it take you so long to-day?' | I kept silent | and held out the cup of water before *them*|| They said | 'Until you tell | why you took long to-day | we will not drink water'|| Now the whole story I was obliged to tell|| They forsooth immediately on hearing it | begen to make lamentations | and said | 'Take us to Sarban'|| I them | where Sarban had been lying | brought|| Then they said to me | 'Make a pyre'|| When I had made the pyre | they both | taking Sarban into their lap | sat on the pyre | and said to me | 'Apply fire to the pyre'|| I applied fire *to it*|| When burning they | cursed me | saying 'O wicked ! Just as we | have died through separation from our son | in the like manner may you also | die through separation from your sons'|| So now this exile of *Ramchandar* and Lachman | will end in my death"||

5.—Story of Jackal, Jackaless and Wolf.

In a certain jungle | there was a deep den | and its opening was very narrow|| In it a jackal | and jackaless lived|| One day they felt thirsty|| The jackaless said to the jackal | "Come let us go to the stream to drink water"|| The jackal said | "There, forsooth, lives a wolf | he will indeed devour us"|| The jackaless said | "You need not be afraid | there I shall invent such a story | that we may

panī bi pi lʌɟːə | ər bəgₒĕaːɽ bi apã nũ kuch nã kʌhe''|| ẽ kʌ̂ɛ ke | donːõ | panī piːn tur pʌɛ||

ɟʌd ô bəgₒĕaːɽ de neɽe pʌ̂õcːe | tã gɪdɽi bolːi | "gɪdːəɽa, mãmːẽ nũ rãːm rãːm kʌr lʌɛ||'' gɪdːəɽ kʌ̂ɛn ləgːèa | mera tã tî naːl sʌ̃ŋg(ə) sukːea pea ɛ | boːl nī hunda''|| gɪdɽɪ nẽ kĕha | "pheːr panī kɟũ nī pi lʌɛnda''|| ê sun cₒʌtː gɪdːəɽ nẽ | rʌɟː ke panī pi lea | ər gɪdɽɪ nũ kẽha | "tũ bi panī pi lʌɛ''||ɟʌd donːõ | panī pi cukːe | tã gɪdɽɪ bəgₒĕaːɽ nũ kʌ̃ɛːn ləgːi | "mãmːã | saqːe do bəcːe ən|| gɪdːəɽ kʌ̃ẽdà ɛ | 'domẽ mere ən' | mʌ̃ẽ kʌ̂ẽni ã | 'domẽ mere ən'|| tũ cʌlːə ke | saqːa phʌ̃ɛːsla kʌrde''|| bəgₒĕaːɽ nẽ socːĕa | bʌi ẽnːã naːl ɟa ke | sarĕã nũ kha lʌũ|| ê soːc ke | ônːã de mʌgər ho lea|| ɟʌdõ ô tɪnːẽ | gɪdːəɽ di khʌqː te ae | tã gɪdɽi bolːi | "lʌɛ mãmːã | tũ ure khʌ̂ɽ | ʌsī bəcːe lʌɛ aɟːe''|| gɪdːəɽ gɪdɽi | ʌpni khʌqːəcə bʌɽ gʌɛ | bəgₒĕaːɽ bahər khʌ̂ɽa rĕha|| kₒʌɽiːkə mʌgrõ gɪdɽi nẽ khʌqːə cõ mũ bahər kʌ̂qːə ke kĕha | "mãmːã | ʌsī tã ʌpnã apːe i raɟinãmã kʌr lea|| ɪkː bəcːa mʌ̃ẽ lʌɛ lea | ɪk gɪdːəɽ nẽ|| hõn sanːũ tetːõ | phʌ̃ɛːsla kərʌɔːn di loːɽ nī''|| ê sun bəgₒĕaːɽ sərmɪnde ho ke | ʌpnẽ kₒʌr muɽ aĕà||

6. rəpəɟːe lʌɛnẽ ən kə gita?

ɪk seːth de | tɪn nʌɔkːər si|| ɟʌd dəvali de dɪn |

drink water | and yet the wolf may not do us any harm"|| Saying this | both | set off to drink water||

When they reached near the wolf | the jackaless said | "O jackal | greet (*lit* say *Ram Ram*) the uncle"|| The jackal replied | "My throat forsooth is dry with thirst | I cannot speak"|| The jackalsss said | "Then why do'nt you drink water?"|| Hearing this | the jackal at once | drank water to his heart's content and said to the jackaless | "You also may drink water||" When both had drunk water | the jackaless said to the wolf | "Uncle, there are two cubs of ours|| The jackal says | 'Both are mine' | I say 'Both are mine'|| Coming there, you | make our decision"|| The wolf thought | "Going with them | I shall devour them all"|| Thus thinking | he walked along with them|| When they all three | came at the den of the jackal | the jackaless said | "Look uncle | you stand here | we may fetch the cubs"|| The jackal and jackaless entered into their den | *and* the wolf remained standing outside|| After some time | the jackaless | showing her face out of the den said | "Uncle | we ourselves forsooth have made a reconciliation|| I have taken one cub | the jackal has taken the other|| Now from you we do not want any decision"|| Hearing this | and becoming ashamed | the wolf came back to his abode ||

6.—Will you take Rupees or *Gita*?

A certain banker | had three servants || When on the day of Diwali |

ônɪ:ã nũ ənã:m dẽ:n ləg:ea | tã ônẽ pʌ̃ɟ pʌ̃ɟ rəpəɟ:ã dĩã | tɪn: ʈeerĩã la ləɟ:ã | ər gê b:e | ɪk pot:hi gita di ʈcʌr lʌi|| phe:r ɪk:(ə) nʌɔk:ər nũ bula ke kẽha | pʌi "tʌẽ rəpə:ɟe lʌɛnẽ ən | kə gita?a"|| ô bol:ea | "ɟi, mʌ̃ẽ pʌ̂ɽea hoẽa tã hʌ̃ẽ nĩ | gita lʌɛ ke ki kʌrũga? | tusĩ mʌ̃ẽn:ũ rəpəɟ:e de deo''|| se:th nẽ ônũ rəpəɟ:e de:tte|| phe:r duɟ:e nʌɔk:ər nũ sədɪea | ər pucɪhea | bʌi " tʌ̃ẽ ki lʌɛnã ɛ | rəpəɟ:e kə gita?''|| ô bol:ea | "ɟi mʌ̃ẽ pʌ̂ɽea hoẽa tã hʌ̃ẽ | pər mʌ̃ẽnũ kcʌr de ʈcəndeã cə | gita pʌ̂ɽən da bẽ:l kɪt:he|| ɟe tusĩ mʌ̃ẽn:ũ rəpəɟ:e dʌmõ | tã sʌɔ kʌm: ʌ̂ɔ:nge''|| ô nẽ bi rəpəɟ:e lɛ lʌɛ | hun tiɟ:e nʌɔk:ər nũ sʌd:ə ke pucɪhea | bʌi "tʌ̃ẽnũ ki loɽida ɛ?''|| ô bol:ea | "ɟi meri buɽ:i mã | roɟ:ɟ thʌɔkər duare | gita sunən ɟãndi ɛ|| ɟə tusĩ mʌ̃ẽn:ũ gita de deõ | tã mʌ̃ẽ mã nũ | gita kcʌre suna dea kʌrã|| ô nũ thʌɔkər duare ɟa:n di khec:əl nã kʌrnĩ pʌu''|| ê sun ke | se:th nẽ ô nũ gita phəɽa: dɪt:i | ər mʌgrõ pʌnɟ rəpəɟ:e bi de:tte|| ɟʌd o:s nʌɔk:ər nẽ | gíta khôl:i | tã ôde cõ | sĩunẽ di mohər (*or* môɪr) nîk:əli|| ê de:x ke | duɟ:e nʌɔk:ər sərmɪnde ho gʌɛ||

7. po:stĩã da cʌ̂o:dri.

ɪk raɟe nẽ dek:hea | pʌi "ho:r tã sare lok:ã de | ʌpnẽ ʌpnẽ cʌ̂o:dri ən | pər po:stĩã da koi cʌ̂o:dri nĩ''||

he wanted to give them *customary* presents|| Then of five rupees each he made three piles | and in the centre | a copy of the *Gita* | he placed|| Then calling a servant he said | "Will you take rupees or *Gita*?"|| He replied | "Sir, I forsooth am not literate | what shall I do with the *Gita* ? | you may please give me rupees"|| The banker gave him rupees|| Then he called the second servant | and asked | "What do you want to take | rupees or *Gita* ? || He replied | "Sir, indeed I am literate | but amid domestic affairs | I cannot find time to read *Gita*|| If you give me rupees | they will serve a hundred purposes " || He also took rupees|| Now calling the third servant he asked | "What do you want ?" || He said | "Sir my old mother | daily to the temple | goes to hear the *Gita recited*|| If you give me *Gita* | then I to my mother | shall read out the *Gita* even at home|| Of going to the temple she will not have to take the trouble"|| Hearing this | the banker handed over the *Gita* to him and later gave him five rupees also|| When that servant | opened the *Gita* | then from it | came out a gold mohar || Seeing this | the other servants were ashamed||

7.—The Headman of Lazy Persons.

A king saw | that all other people | had their own headman | but the lazy persons had none||

ô nẽ hukəm dɪtːa | pʌi "ətːhã dɪnã de əndər əndər poːstːi ʌpnã cʌ̂oːdri bənaː ke dərbaːr[1] cə haɟər kʌrən"|| poːstːiã rẽ kʌtːhə kitːa | sare kɛhən ləgːe | ʌkhe— "ʌɟe tã ʌtːh(ə) dɪn pʌɛ ən | cʌ̂oːdri bəna lʌmãge[2] | hune ki kâti ɛ"|| ese t(ə)rã kʌrde kʌrde | ʌtːh(ə) dɪn biːt gʌɛ|| raɟe nẽ pheːr hukəm dɪtːa | pʌi "ɟe ətːhã dɪnã cə cʌ̂oːdri nʌ̃hĩ bənãõge | tã mʌ̃ẽ sʌ̂bnã nũ kʌɛːd kʌr lʌũ"|| ê ʌtːh(ə) dɪn bi | ʌɛmẽ i lʌ̂ŋ gʌɛ | poːstːiã te cʌ̂oːdri nã banea|| hun raɟe nẽ sare poːsti kʌɛːd kʌr lʌɛ ər kẽha | pʌi "ɟêɽa sʌ̂b te bʌ̂ɔta poːsti hʌu | ohi cʌ̂oːdri sʌ̂mɟea ɟau"||

hun sare poːsti ʌpnẽ ʌpnẽ hukːe | te pₒʌŋg ər ɖoɖːeã de peaːlːe | lʌɛ ke | a gʌɛ|| sẽaːl da si məhĩnːã | pₒũJẽ phuːs bəcha ke | ləmbe pʌɛ rʌhe | ər hukːe pₒʌr ke pːa lʌgːə pʌɛ|| hun ɪkːə poːsti nũ ɟo ai õŋgə, | ôda hukːa gɪr pea | te phuːs nũ ʌgːə lʌg gʌi|| hʌəli hʌəli phuːs ləgːea ɟʌlən|| ê deːkh | hoːr tã sare poːsti | ʊtːhə ke lâmːẽ ho gʌɛ | tɪnː poːsti bʌɛtːhe rʌhe|| ônːã cõ ɪkː ɟʌnã bolːea, | "cʌlo bʌi | apːã bi cəlːĩJe | ʌgːə tã neɽə neɽe ʌõdi ɟandi ɛ"|| dujːa kʌ̂ẽda | "koi ɖʌr nĩ | ʌɟe duːr ɛ"|| tiɟːa bolːea | "oe | cupː bi kʌro | thũanːũ gəlːã kʌrde | aːlkəs nĩ ʌ̃õdi"|| raɟe nẽ kẽha | bʌi "ê sʌ̂b tõ bʌ̂ɔta poːsti ɛ|| ʌɟː(ə) tõ ê poːstːiã da cʌ̂oːdri hoẽa."

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1. *or* dəlbaːr.

2. *or* bənaːlmãge.

He gave orders | that within eight days | lazy persons | electing their headman | should present him in the Court|| Lazy persons had a meeting|| All began to say | "There are still eight days | we shall elect our headman | there is no hurry now"|| Acting in this way | the eight days were passed|| The king again gave orders | "If you do not elect your headman within eight days | I shall imprison you all" || These eight days also | passed without result | The lazy persons could not elect their headman|| Now the king imprisoned all the lazy persons | and said | "Whosoever is the laziest *of all* | will be regarded as headman"||

Now all lazy persons | their pipes | and cups of *bhang* and poppyheads | taking | came|| Of winter it was the month | Spreading straw on the ground | they lay down | and filling their pipes began to smoke|| Now that one of the lazy persons felt sleepiness | his pipe fell down | and caught fire|| The straw began to burn slowly|| Seeing this | all other lazy persons | rising up got aside|| Three lazy persons remained sitting|| One of them said | "Come friends | we also may go | Fire indeed nearer and nearer | is approaching"|| The second said—"There is no fear | it is yet at a distance"|| The third said | "Sirrah, be silent now | when talking, do you | not feel drowsiness ? || The king said | "He is the laziest of all|| From to-day he has been made the headman of lazy persons"||

8. ɟi-sʌɽea la:l.

kɪse kəmcea:r[1] nũ | ɪk: pheri la:l lə̂b:ea|| ô nẽ kʌnc da ʈukɽa sʌ̂mɟə kə | ʌpne khot:e de gʌl lətka:tta|| hun kəm॰ea:r nũ | kɪte mɪt:i lʌɛ:n dəreɔõ pa:r ɟana pea|| dərea de kə̃nɟe | beɽi de:x ke | ônẽ m(ə)lâ nũ puc:hea | pʌi "mʌ̃ẽn:ũ pa:r lə̃g॰ai ki lʌẽga''|| m(ə)lâ nũ khot:e de gʌl lʌʈkəda la:l sôna ləg:ea|| ônẽ kə̃ha | bʌi "mʌẽ tet:õ | pʌɛsa t॰el:a kuch nĩ lʌɛnda|| tũ mʌ̃ẽn:ũ â: kʌnc da ʈukɽa de de''|| kəm॰ea:r khus ho gea|| c॰ʌt: la:l khô:l kə | m(ə)lâ de hʌt:h phəɽaə̆a|| əg:e m(ə)lâ nẽ | la:l ʌpnẽ bã:s na:l bʌ̂n:ə lea||

hun ɪk bəpari aə̆a|| ônẽ dek:hea pʌi bã:s na:l tã | la:l bə̂n:ea hoə̆a lʌg:əda ɛ|| ɟe səc:ĩõ la:l hoə̆a | tã pʌnɟ sʌt: sʌɔ rəpəɟ:e da honã ɛ|| ê so:c ke | m(ə)lâ nũ puc:hea pʌi "bã:s na:l bə̂ne:a hoə̆a kʌnc ɟə̆ha | tʌ̃ẽ bec:ənã ɛ|| mʌ̃ẽ tʌ̃ẽn:ũ ễda mul: | ɪk: rəpəɟ:a dən:ã ẽ''|| m(ə)lâ nẽ kə̃ha | "aho ɟi''|| rəpəɟ:a lʌɛ ke | la:l bəpari de hə̆val:e kit:a||bəpari nẽ ʌpnẽ sehər ɟa ke | la:l di pʌrəhk kərai | tã ô səc:i mucĩ la:l nĩk:əlea|| bəpari nẽ kəp:ɽe cə ləpe:ʈ ke | sẽdu:khə cə[2] rʌk:hə cheɟ:ea||

hun o:s sehər de ɽaɟe nũ | la:l di lo:ɽ pʌi|| ônẽ t॰ẽdora pherea | pʌi ɟîde ɟîde pâ la:l ho:n|| ô lʌɛ ke mere ko:l ave|| sare ɟʌ̂ori bʌce | ʌpnẽ ʌpnẽ la:l lʌɛ ke |

1. *or* k॰əmea:r, k॰əm॰ea:r. 2. *or* sẽdu:x cə.

8. The Ruby with a Burnt Heart.

A certain potter | once found a ruby|| Thinking it to be a bit of crystal he | suspended it about his donkey's neck|| Now once the potter | had to go across a river to fetch his clay|| At the bank of the river | seeing a boat | he asked the boatman | "What will you charge for taking me across"?|| The boatman took a fancy for the ruby hanging by the donkey's neck|| He replied | "From you I | shall not charge any money (*lit.* pice or half-pice) | you give me this piece of crystal"|| The potter was pleased | and instantly taking off the ruby | handed it to the boatman|| Now the boatman tied the ruby to his bamboo||

Now a merchant came|| He saw that with the bamboo indeed | there seemed a ruby to have been tied|| If really it were a ruby | then it must be worth several (*lit.* five, seven) hundred rupees|| Thinking this | he asked the boatman | "The crystal-like thing fastened to the bamboo | do you want to sell?|| I to you its price | a rupee shall give"|| The boatman said | "Yes sir"|| Taking the rupee | he handed over the ruby to the merchant|| The merchant | going to his town | got the ruby examined | Then it truly turned out to be a ruby|| Wrapping it in cloth | the merchant kept it in a safe.

Now the king of that town | stood in need of a ruby|| He announced by beat of drum | "Whoever has got rubies | should bring them to me"|| All jewellers (*lit.* their sons) | bringing their rubies | came to the king||

raɟe koːl ɑe|| ô bəpari bi aĕa|| raɟe nẽ sʌ̂bde laːl dekːhe | pər kɪse da laːl pəsɪnd nã aĕa || pheːr bəpari nũ kĕha | bʌi "tũ bi ʌpna laːl dekːha" || ô bolːea | "ɟi pʌ̂elːa mulːkʌr lʌɔ|| ɟe thŭaqːe pəsɪnd au | lʌɛ ləɟːo | nʌ̂ĩ nã sʌi"|| raɟe nẽ pucːhea | "ki mulː ɛ?" || ô bolːea | "ɟi pʌnɟ sʌɔ rəpəɟːe"|| raɟe nẽ kĕha, "əcːha | ɟe laːl hoĕa | tã mʌẽ tʌɛnːũ | pʌnɟ sʌɔ rupʌɛ de dĕãga" ||

hun ɟʌd bəpari nẽ kəpːəɽa khôlːea | tã ki deːxda ɛ | pʌi êde c(ə) tã | suâ di cuʈki rʌ̂ɛ gʌi || ô ləgːea roːn | ʌkhe "hʌɛ hʌɛ mere laːl nũ ki hoĕa"?|| ê sun ke | laːl gusːe naːl bolːea | ʌkhe "tũ ronːã ɛ | mera tã ɟi sʌɽ ke suâ ho gea" || bəpari nẽ pucːhea | "ô kɪkːərã?"|| laːl kʌ̂ɛːn ləgːea | "pʌ̂elːã mʌ̃ɛ kəmeaːr nũ lĕbːea | ô nẽ mʌẽnːũ khotːe de gʌl bʌ̂nːə drtːa || pheːr m(ə)lâ nẽ lea | ônẽ bãːs naːl bʌ̂a lea || ô te tʌ̃ẽ rkː rəpʌɛ nũ mul lea | ər hun a tũ mere | sare i pʌnɟ sʌɔ rəpʌɛ mul məŋgea || ê deːxke | mera ɟi sʌɽda kə rʌ̂ẽda"?||

9. mədari bapːu.

kɪse hətmãnĩẽ da | kuɽi munqa | mədari da təmasːa dekːhən gʌɛ || kʌr a ke | kuɽi bolːi, | "bira | mədari nẽ tã | bʌɽə sônẽ təmasːe kitːe | kʌde ô kəpːəɽe hethõ | seo kʌ̂qːə dənda si | kʌde ənaːr | kʌde kus | te kʌde kus" ||

That merchant also came|| The king examined the rubies of all | but did not approve any one's|| He then said to the merchant | "You also show me your ruby"|| He replied | "Sir first settle the price|| If you like it | you may purchase it | otherwise not"|| The king said | "All right | if it were a ruby | to you I | shall pay five hundred rupees"||

Now when the merchant unwrapped the cloth | what he saw then was | that in it indeed | had been left a pinch of ashes|| He began to lament | saying "Alas ! what has become of my ruby " ? || Hearing this | the ruby said angrily | "You are weeping | my heart forsooth has burnt into ashes"|| The merchant enquired | "How is this ? " || The ruby said | "First I was found by the potter | he tied me to the neck of his donkey|| Then the boatman took me | he fastened me to his bamboo|| From him you purchased me for a rupee | and now for me | you asked only five hundred rupees as price|| Seeing this | *tell me whether* my heart should have burnt or remained ? " ||

9. A Juggler Father.

Of a shopkeeper | the girl and boy | went to see the show | of a juggler|| Coming home | the girl said | "Brother | the juggler | forsooth | performed very wonderful tricks | Sometimes from | beneath the cloth | he produced an apple | sometimes a pomegranate|| sometimes one thing | and sometimes another"||

mʊnqa bolːea | "mədari nẽ ki təmasːe kʌrnẽ ɛ̃ | ɟêɽe təmasːe ʌpnã bapːu | hətːi te bʌɛtːha kʌrda ɛ?"|| kʊɽi nẽ pʊcːhea | "ô kʌhe ɟʌɛ?"|| mʊnqa bolːea | "ʌpni hətːi ɪk pₑaʊqa pea ɛ || ɟe koi | do rʊpʌɛ seːr da kₑĕo mʌŋgəda ɛ | tã bapːu ôde cõ | do rʊpʌɛ seːr da kₑĕo kʌ̂qːə dəndɑ ɛ || ɟe koi | qûːɽ rʊpʌɛ seːr da meŋge | tã ose cõ | qûːɽ rʊpʌɛ seːr da kₑĕo kʌ̂qːə dəndɑ ɛ || pₑamẽ koi keha i kₑĕo məŋge | bapːu sʌ̂b tərã da kₑĕo | ose pₑanqe cõ | kʌ̂qːə dəndɑ ɛ || hʊn tũ dʌsː | hʌɛ kə nã bapːu da təmasːa | mədari nalõ bi sônɑ?"||

10. bəmaːr rahī di kəhanī.

kɪse thʌ̃ɔ̃ | kəlːe məkaːn cə | ɪkː aːdmi rʌ̂ẽda si || ô de koːl | ɪkː rahi aĕa || ônẽ rahi nũ pʊcːhea | bʌi "tũ kɪtːhe cəlːea ɛ̃?" || rahi nẽ kĕha | "mʌ̃ẽ qaːkdər koːl ɟãnã ɛ" || ô nẽ rahi nũ rotːi pʊcːhi | ər caːr rotːĩã ôde əgːe rʌkːhə dɪtːĩã | aːp kʊch səlʊnã lʌ̃ɛn cʌlea gea || ô de səlʊnã lĕʌ̃ɔ̃deã lĕʌ̃ɔ̃deã | rãhi nẽ care rotĩã kha lʌɟĩã || ô pheːr hoːr rotːĩã lʌ̃ɛːa gea | tã onːẽ cɪrcə | rahi nẽ sara səlʊnã kha chəqːea|| ô bəcara | caːr rotːĩã rʌhk ke | pheːr hoːr səlʊnã lʌ̃ɛːn gea || ɟʌdõ muɽ ke aĕa | tã dekːhea | pʌi eːs hʌɟrət nẽ | ê caːr rotːĩã muka lʌɟĩã || eːstrã kʌrde kʌrde | ô solã rotːĩã kha gea

1. In Ludhiānī the common word for story is kʌtha.

The boy replied | "What are the tricks performed by the juggler *as compared to those* that our father | does sitting at the shop ?" || The girl enquired | "Of what kind are they ?" || The boy said | "At our shop | there is lying a vessel|| If any one | asks for ghee worth two rupees a seer | then father from it | takes out ghee worth two rupees a seer || If any one | asks for *ghee* worth one and a half rupees a seer | then *father* even from that | takes out *ghee* worth one and a half rupees a seer|| Whatever kind of ghee one may ask | of all kinds of ghee *our* father | from that very vessel | does take out || Now tell me | isn't it that our father's trick | is more wonderful than that of the juggler"?||

10. Story of a Sick Traveller

In some place | in a lonely house | there lived a man || To him | came a traveller|| He asked the traveller|| "Where are you going ?"|| The traveller said | I am going to a doctor"|| He then invited the traveller to dinner | and placed four loaves before him | and himself went out to fetch some vegetable (*i.e.* curry)|| Before he returned with vegetable | the traveller had eaten up all the four loaves|| He then | returned to fetch more loaves | then in the meantime | the traveller ate up the whole vegetable || The poor fellow | placing the four loaves | again went out for more vegetable|| When he came back | he found | that the knave[1] | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

[1](lit. holy person)

chekːəɽ kₑʌr vale nẽ | khĕâɽa chʌqː dɪtːa|| pheːr ôde kolõ pucːhea | pʌi "tũ kẽɽi gəlːe | həkiːm koːl cəlːea ɛ̃?"|| ônẽ kĕha | "mʌ̃ɛ̃ koi haːɟmẽ di dʌva | lʌ̃ɛːa cəlːea ɛ̃|| mʌ̃ɛ̃nːũ pₑukːh bɪlkul nĩ lʌgːədi"|| ô bolːea | "ɟʌd tũ raɟi hoke muɽẽ | eːs râ nã ãĩ||"

11. cₑəlːe dʌrɟi di kəhanĩ

ɪkː pâɽea hoĕa dʌrɟi | kɪse pinqəcə | kʌmː kʌrda hunda si|| ɪkː dɪn | ôde koːl | oːs pinqə da mĩJã | cₑəgːa səmʌ̃əːn aĕa|| dʌrɟi nẽ ônũ hukːa phəɽaĕa | pʌi do tɪnː suɽe la lʌve|| pheːr kĕha | "nale hukːa pi | te nale koi gʌlː suna"|| ô bɔlːea | "*khəliFa ɟi | mʌ̃ɛ̃ ɪkː bʌɽi əɟʌ̃ɛːb gʌlː | ɪk kətaːb cə kʌ̂lː pʌ̂ɽi si|| dɪlːĩ(J)õ mʌ̃ɛ̃ kətaːb mĕgai | te ô de cə lɪkhea hoĕa ɛ | pʌi ɟîda sɪr chotːa | te dâɽi ləmbi hovə | ô cₑəlːa hunda ɛ|| khʌbər nĩ ê gʌlː sʌcː ɛ kə cₑuɽh"|| dʌrɟi nẽ kĕha | "nã ɟi | ê gʌlː tã | koi nĩ nã mənːən ləgːea"|| khʌ̃ɛːr | thoɽa cɪr bʌ̂ɛ ke | mĩJã ʌpnẽ kₑʌr tur gea|| hun dʌrɟi socːã cə pʌɛ gea|| ônũ ʌsəl c | eːs gʌl da bʌ̂ota phɪkər si | pʌi ôdi dâɽi ləmbi si | te sɪr cotːa|| ô socːən ləgːea | pʌi "mʌ̃ɛ̃ ki kʌrã?|| sɪr tã mera | bʌɽa nʌ̂ĩ nã bʌnən ləgːea|| hã | ɪggʌl (ɪk gʌl) ho sʌkdi ɛ | dâɽi kʌtər ke mʌ̃ɛ̃ ɟʌra nɪkːi kʌr sʌkda ɛ̃|| ese khĕaːl cə | kʌɛnci lə̂bːən legːea|| ô kîdre nã lə̂bːi||

At last the owner of the house | gave up all thought of him|| Then he enquired from him | "For what reason | are you going to the physician?" || He replied | "Some medicine of digestion I | am going to get | for I do not have appetite at all|| He said | "When you come back after recovery | do not pass by this way"||

11. Story of a Foolish Tailor

A literate tailor | in some village | used to do his business|| One day | to him | the headman of that village | came to get his shirt sewn|| The tailor handed him the pipe | so that he may have two or three puffs | and then said | "While you smoke you may also tell me some story"|| He replied | "O worthy Khalifa | a very strange thing I | read in a book yesterday || I had sent for the book from Delhi | and it is written therein | that whosoever has a small head | and a long beard | is *always* foolish || I do not know whether it is true or not"|| The tailor replied | "No Sir | this thing indeed | no one is going to believe"|| Well | after sitting for a short time | the headman went home|| Now the tailor was absorbed in thoughts|| In reality he | was much concerned at this | that his beard was long | but head was small|| He thought | "What should I do ? || My head indeed | cannot become bigger|| Of course one thing is possible | I can make my beard shorter by trimming it"|| In this very thought | he began to look for the scissors|| It could not be found anywhere||

əkhi:r ʌkke | ləcari na:l | ho:r əla:ɟ soc:ea|| diva ba:l ke ʌpnĩ dâɽi de neɽe lĕanda|| khəb:e hʌt:h na:l daɽi | phʌɽi | ər səɟ:e hʌt:h diva|| ôda mʌtləb si | pʌi ɟʌra:kə dâɽi chot:i ho ɟae|| ʌg: ləg:ən sa:r | cheti cheti hʌttãĩ pʌ̂ɔ̃:c gʌi|| ônẽ ʌpnã hʌttã bəca lĕa | ər dâɽi chʌq:ə dɪt:i|| sari dâɽi ɟʌl gʌi|| ônũ bʌɽi sʌrəm ai | ər khĕa:l kʌrən ləg:ea|| pʌi səc:ĩ | mʊc:ĩ ɟo kʊch o:s kəta:b cə lɪkhĕa hoĕa si | bɪlkʊl thi:k si|| ède cə ki cʌu:th ɛ | mʌ̃ẽ bʌɽa cʌʌl:əpʌna kit:a||

12. ɪk: sahʊka:r te ô de kʌoɽe.

*əmbərsʌr sʌ̂ɛr c | ɪk: sahʊka:r rʌ̂ẽda si|| ô nũ khĕa:l pʌɛ gea | pʌi "ɟe mʌ̃ẽ kʌoɽa rək:hã | tã lo:k meri bʌɽi ɟ:ət kʌrən ge"|| o:s thʌ̃ɔ̃ sa:l de sa:l | ɪk: pʌari mel:a lʌg:əda ɛ|| pʌ̂ɛl:ã tã | ô mel:e c(ə) ɟa ke | (or mel:eɟɟa ke) kɪn:a cɪr de:xda rĕha | phe:r chek:əɽ | ô nẽ | ɪk: sôni ər te:ɟ kʌoɽi mʊl lʌi|| rʌŋ bəl:ɔ̃ | ô kali sɟâ si | te cəl:ən nũ | hʌʊa nalõ bi te:ɟ|| dɪl tã ôda bʌɽa khʊs si|| ʌpnẽ sare ɟanʊã na:l ôdi gʌl: kʌrda si | pʌi "cʌl:ə | meri kʌoɽi de:kh lʌɛ | bâʊa sôni ɛ"||

ɪk: dɪn | ônũ kɪte | bânqe ɟanã pea|| səhi:s nũ sʌd:ə ke | bʌɽi təgi:d kit:i | pʌi "êdi cəŋgi tərã rak:hi kʌrĩ|| kɪse o:pre a:dmĩ nũ nã neɽe ʌ̃ɔ̃:n dʌĩ"|| səhi:s bol:ea | "toba | ɟi|| məɟa:l ɛ | mʌ̃ẽ tã thûaq:e

At last being tired | with helplessness | he thought of another remedy|| Lighting a lamp he brought it close to his beard|| He seized his beard with the left hand | and the lamp with the right hand|| His object was | that the beard may become a little shorter|| As soon as *the beard* caught fire (lit. fire began) | it reached quickly upto the hand|| He forsooth saved his hand | but let hold of the beard|| The whole of the beard was burnt || He felt greatly ashamed and began to think | that really | what was written in the book | was quite correct|| There is no doubt in it that I have committed a great folly" ||

12. A Merchant and His Horses

In the city of Amritsar | there lived a merchant|| A thought occurred to him | "If I keep a horse | people will respect me very much"|| At that place | every year | a big fair is held|| At first forsooth | going to the fair | he kept looking for a long time | then finally he | purchased a beautiful and fast mare|| As to colour | she was dark black | and as to pace | *she was* faster even than wind|| He was indeed pleased at heart|| To all his friends | he talked of her | thus "Come! *and* see my mare | she is very beautiful" ||

One day | perchance he | had to go on a journey|| Calling the groom | he enjoined *on him* | "Guard her very carefully || Do not allow any stranger to come near her"|| The groom replied | "Good gracious Sir|| Is it possible *that one can harm her* | I forsooth

ʌõ:n tãĩ | sʌõ:n bi nĩ ləg:ea''|| ê gʌl:ə sʊn ke | ô tesən nũ tʊr gea | te tɪgət lʌɛ ke | q̇ûq:e cə bʌ̂ɛ gea||

ose gəq:i de neɽe | ɪk: ôda Ja:r khʌ̂ɽəsi|| səl:a:m kʌrke | pʊc:hən ləg:ea | pʌi "tũ sʊk:h na:l | kɪt:he cəl:ea ẽ''|| ô nẽ kĕha | "*gûɽɪrãvale ɽãnã ɛ''|| ô bolea | "mʌ̃ẽ tã *bəɽirabad ɽãnã ɛ|| cʌlo phe:r kət:he bʌɛt:hie''|| ô nẽ kĕha | "mʌ̃ẽ tã əg:e bʌ̃ət:ha ã''|| ʌkhe "ê kîd:ər di gʌl: ɛ | ʌ̃ɛt:he a kə bʌ̂ɛ ɽa''|| khʌ̃ɛ:r kʌ̂ɛ sʊn ke | ô nũ ose gəq:i cə bətha lea||

râ cə gəl:ĩ lʌg:ə pʌɛ|| ôda do:st ak:hən ləg:ea— pʌi "'toba, bʌi | ʌɽ: kʌ̂l da bʌɽa khɔt:a sʌ:nã ɛ|| ɽêɽĩã gəl:ã hʊn sʊnĩdĩã ən | saq:e mã pĕɔ de bel:e | kʌdi nʌ̃ĩ si hʊndĩã''|| "keho ɽʌ̂l:ã gəlã? kɔi əcʌrɽ gʌl: hoi ɛ?''|| ô nẽ kĕha | "lʌɛ bʌi | mʌ̃ẽ tʌɛn:ũ bɪlkʊl nʌ̃mĩ gʌl: | sənʌ̃õnã ẽ|| *bəl:u co:r di gʌl: tã nʌ̂ĩ nã sʊnĩ hõnĩ?|| ô tã cori lʌi | ʌ̃ɛq:a mʌsahu:r ho gea ɛ | pʌi ki dəs:ã''||

sahuka:r nẽ pʊc:hea | "kɪstrã di cori kʌrda ɛ''?|| ô nẽ kĕha | "chʌq:əda tã kɪse tərã di bi nʌ̂hĩ | pʌr bʌ̂ɔta sʌõ:k | t̪əg:e kₒoɽe lʌɛ ɽa:n da ɛ''||

ê gʌl: sʊn ke | sahuka:r da tã trâ nɪk:əl gea|| pʊc:hən ləg:ea | "kɪt:he rʌ̂ẽda ɛ?''|| ô bol:ea | "kₒʌr tã ô da *hʌrəɽ ɛ | pər cori sehər cə bi bʌ̂ɔ:t kʌrda ɛ'' | sahuka:r bəcare da rʌŋgə pila ho gea|| kʌ̂ɛn ləg:ea|| "meri ɪk: khʌrĩo sônĩ kₒoɽi | nʌ̃mĩ khəridi hoi ɛ||

until you return | shall not even go to sleep"|| Hearing this thing | he left for the station | and purchasing a ticket | got into an Inter-class (lit. one and a half) compartment ||

Near that very carriage | there stood a friend of his || Greeting him | he enquired—"God bless you (lit. with welfare) | where are you going?"|| He said | "I am going to Gujranwala"|| He added | "I forsooth am going to Wazirabad | come then let us sit together"|| He said | "I indeed have taken a seat in a front carriage"|| "What does this mean? | come and take a seat here" || In short after some discussion | he made him to sit in that very carriage ||

On the way they began talking || His friend said | "Good gracious, friend | the age of now-a-days is very bad || The things that are heard now | in the time of our parents | never happened" || "What kind of things? Has anything strange taken place?|| He replied | "Look friend | quite a new thing to you I | am going to relate || *I believe* you have not heard the story of Ballu thief|| Have you? | For theft indeed he | has become so notorious | that I *don't know* what to say" ||

The merchant asked | "What kind of theft does he commit ?" || He replied | "He does not omit any kind | but a great fancy | he has for stealing cattle and horses||

Hearing this thing | the merchant was startled (*lit.* his startledness went out)|| He further asked | "Where does he live?"|| He replied | "His home indeed is at Harar | but he often commits theft in the city itself"|| The poor merchant's complexion turned pale || He said | "There is a very beautiful mare of mine | newly bought||

kîdre ôda tã tᵊĕa:n nã kʌre''|| ôde do:st nẽ kĕha | pʌi "kʌrda tã bʌ̂ɔta eho i ɛ|| ʎɛd̪:a sĕãnã ɛ | pʌi ônũ sarĕã de ʊt:hən bʌ̃ɛt:hən da | pʌta rʌ̂ẽda ɛ|| ɟʌd kɪse nẽ bând̪e ɟãnã hʊnda ɛ | tã bi ô pʌta la ləndа ɛ|| phe:r pᵊamẽ dɪn hoʊe pᵊamẽ ra:t | ô ʊd̪i:kda ɛ ɟʌd tãĩ (ɟʌttãĩ) nʌ̃ɔk:ər nã sʌ̃ɔ̃ lʌẽ:n|| phe:r cʊp: cəpit:a əndər bʌɽda ɛ | ər rəs:a khô:l ke|| tᵊəg:e ɟã (Ja) kᵊoɽe nũ lʌɛ ɟãnda ɛ|| ô de do tɪn sat:hi bi ən | kɪse de hʌt:h | kɪse du:r de pɪnd̪ to:r dɪnda ɛ | ər a:p bʌ̃ɛt:ha | təmas:a de:xda ɛ''||

sahuka:r bəcara pea tʌɽphe | pʌr ki kʌre? | d̪a:g-gəd̪:i b.cə bʌ̃ɛt:ha si | te gəd̪:i nẽ *ləhʌ̃ɔ:r ɟa ke khʌ̂ɽnã si (khʌɽnã si)|| khʌ̃ɛ:r ʎɔk:ha sʊkhala | bel:a lʌ̂ŋ gᵊa|| *l›hʌ̃ɔ:r pʌ̂ɔ̃:c ke | cᵊʌt: ʊt:ər gea|| do kᵊʌnte ʊd̪i:knã pĕa | phe:r *əmbərsʌr ɟa:nʊali gəd̪:i mɪli|| ô si lokəl | pʌ̃ɔ̃nẽ tɪn kᵊʌnt̪ĕã cə *əmbərsʌr pʌ̂ɔ̃c:i|| tesən tõ ɟək:a kit:a|| ɟək:eʊale nũ kĕha | pʌi kᵊoɽa dʌb:ə ke nətha|| kᵊʌr pʌ̂ɔ̃:c ke | kâ:l na:l | dunã pᵊaɽa dət:a | te əndər bʌɽea|| bʌɽdĕã sa:r | təbel:e bʌl nʌɟər kit:i | dek:hĕa pʌi khal:i ɛ|| hʊn tã khʌ̂ɽən di bi sət:ĕa nã rʌhi|| pʊc:hdĕã pʊchdĕã (pʊɕdĕã) | məlu:m hoea | pʌi ɪk: nʌ̃ɔk:ər roɽ:i kha:n gea si|| duɟ:a bʌ̃ɛt:ha kᵊoɽi di rak:hi kʌrda si|| ôdi ɟʌra ʌk:h lʌg gʌi|| bʌs: ɟʌd ʌgla nʌ̃ɔk:ər muɽ ke aĕa | tã kʌ̂ɛn ləg:ea | "ʊt:h oe ba marea | kᵊoɽi kɪt:he ɛ?''||

God forbid lest he thinks of her" || His friend said | "This is exactly what he often does || He is so wise | that about the actions of all he | keeps himself well-informed || When one has to go on a journey | he gets the news even then|| Then be it day or night | he waits till all servants are asleep|| Then he silently enters in | and unfastening the rope | takes away the cattle or horse|| He has two or three companions also | and through some one | sends it to a distant village | and himself remaining behind | enjoys the fun" ||

The poor merchant became very uneasy | but what could he do? || He was sitting in a mail train | which had to stop at Lahore || Well | somehow or other (*lit.* with difficulty or ease) the time passed || Reaching Lahore | he at once got down || He had to wait two hours | then he caught a train going to Amritsar || That was a local *train* | and reached Amritsar in two and three quarters of hours || He hired a *yakka* at the station | and asked the driver to urge on the horses|| Reaching home | with haste | he paid double the fare | and went inside|| Immediately on entering | he looked into the stable | and found that it was empty|| Now he had not left strength enough to stand even|| On enquiring | he learnt | that one of the servants had gone to take his meal | the other was watching the mare|| He fell asleep for a while || In short when the first servant came back | he said | "Get up O senseless one | where is the mare? ||

hoːr ki dəsːənã siʔ|| ô da koi pʌta nĩ ləgːea|| kɪnːa cɪr sahukaːr | puls kolõ bi tələːs kərʌ̃ɔ̃da rĕha|| puləsʊalĕã nẽ kʌi aːdmĩã nũ phʌɣĕa bi | pʌr kɪse kolõ cori da pʌta nã ləgːĕa||

kₒoɣi di cori da | sahukaːr nẽ ʌ̃ɛdːa gʌm kitːa | pʌi sarĕã nũ ɟəkiːn ho gea | hʊn ê nẽ ɟJũde ɟi | kʌde kₒoɣi nʌ̂ĩ rəkːhnĩ | ər səcːi mʊcːĩ ô nẽ ʌtːh dʌs bʌ̂re rəkːhi bi nʌ̃hĩ|| ətːhã dʌsã bʌ̂rĕã mʌgrõ | pheːr ôdi rəkːhən di slâ hoi|| ʌ̃ɛːtki | ônẽ cɪtːa kₒoɣa | *gʊɟratːõ mʊl lea|| ô bi maɣa nʌ̂ĩ si|| ô de c(ə) phʌgət ʌ̃ɛnːi kʌsər si | ɟɔ bə̃gːi te gĭɟːĕa hoĕa nʌ̂ĩ si|| tã bi ônẽ kĕha | ɟe do tɪn pheri ɟoɣãge | tã ̃gîɟːə ɟau||

ɟʌd ônũ ɟoɣĕa | tã eːstrã tʊrea | pʌi ɟãnĩ saɪi ʊm eho kʌmː kʌrda rĕha ɛ|| sahukaːr bi kʌ̂ɛn ləgːea | ê tã cəŋga maːl thĕaĕa|| ɪkː dɪn ô kɪse pɪnq | ʌpnĩ samːĩ kolõ rəpəːle lʌ̃ɛːn gĕa|| ɟandi pheri tã kₒoɣa thiːk gĕa si | pər ʌ̃ɔ̃de hoe | khʌber nĩ | ô nũ ki ho gĕa | ɪkːo pheri mũɟoːr nətːhən qʌ̂ɛ pea|| sahukaːr nẽ | sara ɟoːr la ke | bagːã khɪcːĩã | pər kₒoɣa nã mĕnːeã|| əkhiːr | râ de kə̂nqe | bə̂gːi ʊlta dɪtːi|| sahukaːr te səhiːs | sɪr pₒaːr qɪg pʌɛ|| ɟʌd ônːã nũ sʊrt ai | qɪgde tₒʌ̃ɛ̃de hʌ̃ɔli hʌ̃ɔli | kₒʌr pʌ̂ɔ̃ːce|| tɪnː əthʊare | mənɟeã te ləmbe pʌɛ rʌhe|| ô kₒoɣa | kɪse ɟʌtː koːl | beːc dɪtːa||

pheːr bi ɪkː bari | ônẽ kₒoɣa mʊl lea | laːl

What more could he say? || No trace of her was found | For a long time the merchant | had a search for her made by the police || The police even arrested several persons | but from none any clue of the mare | was found||

Theft of the mare | the merchant grieved so much | that all became sure | that now during his life time | he will never keep a mare | and truly indeed he did not keep for several (*lit.* eight, ten) years|| After some years | he again thought of keeping one || This time | a white horse | he purchased at Gujrat || That too was not bad || In him there was only this defect | that he had not been trained(*lit.* accustomed) to *draw* a trap|| Even then he thought | "If twice or thrice we yoke *him* | he will get accustomed"||

When he was yoked | he went in such a way | as if his whole life | he had been doing the same thing || The merchant also thought | "This is a very good investment" || One day to some village he | went to receive money from a debtor of his||When going (*i.e.*on the way there)the horse went quite right | but when returning | one does not know | what became to him | all of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the *horse* upset the trap|| The merchant and the groom | fell down headlong||When they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home||Three weeks they remained confined (*lit.* lying) to beds || This horse | to a Jat | was sold ||

Even once again | he purchased a horse | of red

rʌŋda|| pʌ̂ɛl:a tã ô ʈhi:k ɟanda reha | mʌgrõ ak:he nʌ̂ĩ si lʌg:da|| ônũ ɪk: cabək səʊa:r ko:l pɔeɟ:ea | te rəpʌɟ:e bi bʌɽe khʌrc kit:e|| ô de pɪc:hõ kʊch ʈhi:k tʊrda rĕha|| phe:r ô nũ rəsʌ̃ɔli ho gʌi|| ɪk: ra:t kɔoɽa khəra:s cə rĕha|| ʌgle dɪn ɟʌd səbe:r sa:r | səhi:s ʊt:hea | tã ki de:xda ɛ pʌi kɔoɽa mʌrea pea ɛ|| ɛ̂ de pɪc:hõ | sahuka:r nẽ kɔoɽa rək:hən | di sʌ̂õ khâd:i ||

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colour || At first he used to go right | but later he did not obey the orders || He sent him to a horse-trainer | and spent a lot of money||After this he (*i. e.* horse) went right for some time || Then a swelling appeard on him || One night the horse remained in a mill|| Next day early in the morning when | the groom got up | he saw that the horse was dead|| After this | the merchant | took an oath never to keep a horse||

VOCABULARY.

The alphabetical order of the phonetic symbols is: ə, ʌ, ɑ, b, c, ɕ, d, ɖ, e, ɛ, F, g, h, ɪ, i, ɟ, ɟ, k, l, m, n, ɲ, ŋ, o, p, r, ɽ, s, t, θ, ʈ, ʊ, u, ʋ, x. The signs [~], [ₒ]. [ʌ] and [:] do not affect the order.

əcʌrɟ *adj.* surprising

əc:hɑ *adj. m.* well, *interj.* all right, is it so?

ədɑlət *s. f.* Court of justice.

əg:ɑ *s. m.* front, -e *adv.* in front

əɟʌɛ:b *adj.* strange

əkbɑ:r *s. m.* newspaper

əkhi:r *adv.* at last

əlɑ:ɟ *s. m.* remedy

*əmbərsʌr *s. m. Amritsar.*

ən *v. III pl.* are

ə̂n:ɑ *adv. m.* blind

ənɑ:m *s. m.* gift, present, prize

ənɑ:r *s. m.* pomegranate

əndər *prep., adv.* in, inside

ər *conj.* and

əsɑ:n *adj.* easy

əʈhb(ʊ)ɑrɑ *s. m.* week (lit. 8 days).

əʊɑ:ɟ *s. f.* sound, noise

ʌ̂ɛd:ər *adv.* on this side.

ʌɛɖ:ɑ *adj. m.* so big, so large

ʌɛmẽ *adv.* thus, so, in vain

ʌɛn:-ɑ *adj. m.* so much.

—ec *adv.* in the meantime.

ʌɛt:he *adv.* here

ʌɛ:tki *adv.* this time

ʌg: *s. f.* fire

ʌglɑ *adj. m.* first

ʌɟ: *adv.* to-day;—kʌ̂l: *adv.* now-a-days

ʌk: *v. i.* be tired

ʌk:h *s. f.* eye, *pl.* ək:hã̄

ʌkhe *conj.* that, saying

ʌõ *v. II pl.* are

ʌɔk:hɑ *adj. m.* difficult

ʌɔ:n *inf. of* ɑ 'come'

ʌ̂ɔ:nge *v. Fut. III pl.* they will come

ʌpn-ã *adj. m.* own

ʌsəl *s. m.* reality

ʌsī *pron. (direct)* we

ʌʈh *adj.* eight

ɑ *v. i.* come

ɑ̂ *adj. pron.* this

ɑ:dmi *s. m.* man

ɑĕɑ *past tense from* ɑ 'come'

ɑho *interj.* yes

ɑkh *v. t.* tell

ɑ:khɑ *s. m.* saying, advice

ɑɟ:e (*from* ɑ) we may come.

ɑ:lkəs *s. f.* drowsiness

ɑ:p *pron.* self; ɑp:ã we

bəćɑ: *v. t.* save

bəc:ɑ *s. m.* child

bəćɑrɑ *adj. m.* poor, helpless

bəćhɑ: *v. t.* spread

bəgₒeɑ:ɽ *s. m.* wolf

bə̂g:i *s. f.* trap, coach

bəhɑ: *v. t.* cause to sit, seat.

*bəɟirɑbɑ:d *s. m.* Wazīrābād

bəɟo:g *s. m.* separation
bəkh'sa: *v.t.* cause to be forgiven
bəki:l *s. m.* pleader
bəl:õ *prep.* from, with respect to
•bəl:u *s. m.* Ballū, the thief
bəma:r *adj.* sick
bə'na: *v. t.* make
bəpari *s. m.* merchant
bər'la:p *s. m.* lamentation
bə'tha: *v. t.* cause to sit, seat
bʌca *s. m.* child
bʌ̂ɛ *v. i.* sit
bʌ̂ɛ̃gi *s. f.* a pole with slings at both ends for carrying loads
bʌɛ:th *v. i.* sit
bʌ̂ɛ:m *s. m.* through, idea, fancy.
bʌi *conj.* = pʌi 'that'
interj. Friend! brother!
bʌl *prep.* towards
1. bʌn *v. i.* become
2. bʌn *s. m.* forest
bʌ̂n:(ə) *v. i.* bind
bʌnõbã:s *s. m.* exile, banishment
bʌ̂ɔ:t *adj. adv.* much; also bʌ̂ɔta
bʌ̂ra *s. m.* year
bʌrka *s. m.* leaf, page
bʌrəs *s. m.* year
bʌɽ *v. i.* enter
bʌɽa *adj. adv.* big, large; greatly
bʌs(:) *adv.* In short; enough
ba *s. f.* sense; — mareā *adj. m.* senseless.
baba *s. m.* saint
bâba *interj.* welldone; *adv.* extremely
ba:ccha *s. m.* king
ba:g *s. f.* rein
bahər *adv.* outside
ba:l *v. t.* light
ba:n *s. m.* arrow
bânq-a *s.m.* stranger; (journey?)
-e ɟa *v. i.* go abroad
bap:u *s. m.* father
ba:r *s. m.* day, time, turn; -i *s. f.* turn, time.
bã:s *s. m.* bamboo
ba:t *s. s.* distance
be:c *v. t.* sell; bec:eā: sold
be:l *s. m. f.* leisure
bel:a *s. m.* time
beɽi *s. f.* boat
bɪc(:) *prep.* in
bɪlkul *adv.* at all, altogether
bi *adv.* even; also, too
bib:a *s. m.* darling, child
bi:r *s. m.* brother
bi:t *v. i.* pass; *with* ɟa *id.*
bo:l *v.t.* speak; *s.m.* word, speech
bũqa *adj. m.* old, aged (f.-i)
bʊ'la: *v. t.* to call, summon
c(ə) *prep.* in, between
cəg:a *s. m.* shirt
cəl:a *adj. m.* foolish
cəŋga *s. m.* good, well
cəpit:a *adv. m.* (word added to cup:) silently.
cʌgɽa *s. m.* quarrel, dispute.

cʌk: *v. t.* lift.
cʌl: *v. i.* walk, go, start.
c̥ʌl:(ə)pʌna / c̥ʌl:(ə)p(ə)na *s.m.* foolishness.
cʌɔdã̄ *adj.* fourteen.
cʌ̂ɔ:dri *s. m.* headman.
cʌɔhã̄ *adj.* (*obl. pl.*) all the four.
cʌ̂ɔnã̄ *I sing.* 'wishing' *see* câ.
c̥ʌt: *adv.* at once.
câ *v. t.* wish, desire.
cabək-səɔa:r *s. m.* trainer of horses.
ca:r *adj.* four -e (*dir. pl.*) all four.
ce =(c+e) *prep.* in+even.
cet:a *s. m.* memory
-e kar *v. t.* commit to memory.
chʌq: *v. t.* leave.
chat:i *s. f.* chest, breast.
che *adj.* six.
chek:ər *adv.* at last, finally.
chet:i *adv.* soon, quickly, earlier.
chot:a *adj. m.* small; younger.
chut:i *s. f.* leave.
cir *s. m.* delay, time.
cita *s. f.* pyre.
cit:a *adj. m.* white.
cõ *prep.* from within, from among.
co:r *s. m.* thief; -i *s. f.* theft.
cuk: *v. t.* lift; finish.
cup: *adj.* silent *with* capit:a *adv. m.* silently.
cutki *s. f.* pinch.
c̥u:th *adj. adv.* false; *s. m.* falsehood.

dəl:e *v.* I *pl.* 'we may give' *see* de.
dəkha: *v. t.* show.
dəli:l *s. f.* argument.
dən:ã̄ I *sing.* 'giving' *see* de.
dənda *pres. part.* (from de) giving.
dərba:r *s. m.* court.
dərea *s. m.* river.
dət:a *past part.* (from de) given.
dəɔali *s. f.* The Diwālī festival.
dʌb: *v. t.* press.
dʌ̃ī *v. II Sing.* 'let thou give'.
dʌm *s. m.* breath.
dʌrji *s. m.* tailor.
dʌs *adj.* ten -ã̄ *Obl. pl.*
dʌs: *v. t.* tell.
dʌɔa *s. f.* medicine.
da *perp.* of.
dâri *s. f.* beard.
daɔa *s. m.* suit, case.
de *v. t.* give.
de:kh *v. t.* see.
de:r *s. f.* delay.
desənkala *s. m.* trasportation. exile, banishment.
de:tta = de dət:a.
dil *s. m.* heart.
*dili *s. f.* Delhi.
din *s. m.* day.
dinda *pres. part.* (*from* de) giving.
dit:a *past. part.* (*from* de) given.

diva *s. m.* lamp.
do *adj.* two; **-hã** *obl. pl.*; **-mẽ** (*dir. pl.*) both, *also* **donõ**.
do:st *s. m.* friend.
dukh *s. m.* trouble, inconvenience.
dukhi *adj.* distressed, troubled.
duɟa *adj. m.* second.
dunã *adj m.* double.
du:r *adj.* distant; *s. m f.* distance.

ɖʌ̂ɛ *v. i.* be engaged, begin
ɖʌr *s. m.* fear; *v. i.* fear, be afraid.
ɖâ *s. m. f.* overtaking, catching.
ɖâ de *v. i.* be overtaken, be caught.
ɖa:k *s. f.* mail (train).
ɖa:kdər *s. m.* doctor, physician.
ɖɪg *v. i.* fall.
ɖo:b *v. t.* immerse, dip.
ɖoɖa *s. m.* poppy-head.
ɖûɖa *s. m.* (lit. 1½ time) Intermediate compartment of a railway carriage.
ɖûŋga *adj. m.* deep.
ɖû:ɽ *adj.* one and a half.

e *adv.* even, only (used as suffix).
ê *pron.* this.
edã *adv.* in this way.
eho *pron.* this very, this same.
e:s *pron. obl. sing. of* **ê**.

ɛ *v. III sing.* (*from* **ho**) is.

ɛ̃ *v. II, I, sing.* (*from* **ho**); art, am.

gəb:a *s. m.* centre.
gəɖ:i *s. f.* carriage, train.
gəl:ĩ *adv*, in talk.
gəmânɖi *s. m.* neighbour.
gʌl *s. m.* neck, throat.
gʌl: *s. f.* thing, matter, affair.
gʌli *s. f.* street.
gʌm *s. m.* sorrow.
gʌrdən *s, f.* neck.
gʌɽgʌɽ *s. m. f.* gurgling noise.
gea *past part.* (*from* **ɟa**) gone.
gɪd:əɽ *s. m.* jackal.
gɪdɽɪ *s. f.* jackaless.
gîɟ: *v. i.* be accustomed.
g.r *v. i.* fall.
***gita** *s. f.* The Bhagvad Gitā.
god:i *s. f.* lap.
***guɟra:t** *s. f.* Gujrāt.
***gûɟrãvala** *s. m.* Gujranwala.
gus:a *s. m.* anger.
həki:m *s. m.* physician.
həmesã *adv.* always.
hət:i *s. f.* shop.
hətmãnĩã *s. m.* shopkeeper.
həvalːe *adv.* in care (of) *with* **kʌr** *v. t.* hand over.
1. **hʌɛ** *interj.* alas!
2. **hʌɛ** *emphat. form of* **ɛ** = is.
hʌɛ̃ *emphat. of* **ʌɛ** am.
hʌɟrət *s. m.* knave (lit. holy person).
hʌ̂ɔka *s. m.* deep sigh; bereavement.

hʌɔli *adv.* slowly.
hʌrəʈ *s. m.* name of a village.
hʌrɟà *s. m.* compensation, damage.
hʌt:h *s. m.* hand; *prep.* through.
hʌʊa *s. f.* air, wind.
hã *adv. interj.* yes.
haɟər *adj.* present.
haɟmã *s. m.* digestion.
ha:l *s. m.* matter, condition.
ha:r *s. m.* wreath, garland.
hat:hi *s. m.* elephant.
he *interj., particle of address* o.
he:rba *s. m.* separation.
he:th *prep., adv.* below, under.
hethã *prep. adv.* below, under.
hɪrən *s. m.* deer.
ho *v. i.* become.
hoĕa *past part.* of **ho** become.
homã *I sing.* I may become.
ho:r *adj.* more, other.
hukəm *s. m.* order.
huk:a *s. m.* pipe, hubble-bubble
hun *adv.* now; **-ẽ** *adv.* just now

ɪɟ:ət *s. f.* respect, honour
ɪk: *adj.* one; **-o pheri** *adv.* all of a sudden; **-pheri** *adv.* once
i *emph. particle* self, same, even

ɟək:a *s. m.* two-wheeled conveyance
ɟəkɪ:n *s. m.* belief
ɟəŋgəl *s. m.* forest

ɟəʊa:b *s. m.* answer, reply
ɟʌd *adv.* when
ɟʌl *v. i.* burn, be (burnt)
ɟʌm: *v. i.* be born
ɟʌna *s. m.* man, person
ɟʌ̂ri *s. m.* jeweller
-**bʌca** *s. m.* son of a jeweller
ɟʌra *adj. adv.* little
***ɟʌsrət** *s. m.* Daśaratha, father of Rāma
ɟʌʈ: *s. m.* Jat, person of Jat tribe
ɟa *v. i.* go
ɟanda *pres. part.* (from **ɟa**) going
ɟãnī *conj.* as if
ɟanũ *s. m.* acquaintance, friend
ɟe *conj.* if
ɟĕha *adj. m.* like, similar
ɟeʈa *pron. rel.* (*dir. sing.*) who, whoever
ɟis *pron. rel.* (*obl. sing.*) whom
ɟɪt:he *adv. rel.* where
1. **ɟi** *particle of respect* sir; respected
2. **ɟi** *s. m.* heart, mind
3. **ɟi** *adj. f.* from **ɟea**=**ɟĕhea**
ɟî *pron. rel.* (*obl. sing.*) whom
ɟɪɟũde ɟi *adv.* in life
ɟo *adv.* when, that
ɟo:r *s. m.* strength, power
ɟo:ʈ *v. t.* yoke, harness
ɟu:n *s. f.* birth, life
ɟa *conj.* = **ɟã** or
ɟa:r *s. m.* friend

1. kə *conj.* or
2. kə *adv.* about
kəhanī *s. f.* story, tale
kəl:e (*I pl. from* kʌ̂ɛ) we may say
kəl:a *adj. adv. m.* alone, lonely
kəm꜀ea:r *s. m.* potter
kənḍa *s. m.* edge, side, bank
k꜀ənta *s. m.* hour
kəp:ərạ *s. m.* cloth
kə'ra: *v. t.* cause to be done
kəta:b *s. f.* book
kəṭ:ha *adj. adv. m.* together, united
kəṭorā *s. m.* metallic cup
kʌd *adv. inter.* when?
-e *adv. indef.* ever, at any time
kʌ̂ḍ: *v. t.* turn out, take out, solve
kʌ̂ɛ *v. t.* tell, say
-sun ke after persuasion
kʌɛ:d *s. f.* imprisonment
kʌenci *s. t.* pair of scissors
kʌhi (*f. of* kĕha) how?, of what sort?
k꜀ʌl: *v. t.* send
kʌ̂l: *adv., s. f.* yesterday; tomorrow
kʌm: *s. m.* work
kʌnc *s. m.* crystal, glass
kʌr *v. t.* do
k꜀ʌr *s. m.* house *adv.* at home
kʌrətta = kʌr dət:a
kʌrke *prep.* by reason of
k꜀ʌrạ *s. m.* pot, vessel
k꜀ʌrại *s. f.* 24 minutes
kʌsər *s. f.* defect
kʌtər *v. t.* cut, trim
kʌtha *s. f.* story, tale
kʌṭ: *v. t.* cut
kʌṭ:h *s. m.* meeting
kâ:l *s. f.* haste, hurry
kala *adj. m.* black
kâli *s. f.* hurry
kalją *s. m.* heart
ke *sign of gerundial participle*
1. kĕha *adj. inter. m.* of what kind?
2. kĕha *past tense of* kʌ̂ɛ
k꜀eo *s. m.* clarified butter, *ghee*
kêrạ *pron. inter.* (*dir. sing.*) who? which?
khəb:a *adj. m.* left, not right
*khəlipha *s. m.* (*lit.* Caliph) common title for a barber, tailor etc.
khərab:i *s. f.* mischief, fault
khəra:s *s. m.* flour-mill
khəri:d *v. t.* purchase
khʌbər *s. f.* news
-nī no news: no one knows
khʌḍ: *s. f.* cavern
khʌɛ:r *interj.* well!
khʌr(ə)c *v. t.* spend
khʌra *adj. m.* good, excellent
khʌ̂ṛ *v. i.* stand
khʌṛka *s. m.* noise
kha *v. t.* eat
khal:i *adj.* empty

khea:l *s. m.* thought
kheâɽa *s. m.* pursuit, thought
khec:əl *s. f.* trouble
khê:l *v. t.* play
khɪc: *v. t.* draw, pull
khô:l *v. t.* open, unfasten
khot:a *s. m.* donkey
khot:a *adj. m.* bad
khus *adj.* pleased
khû *s. m.* well
kîd:ər *adv. inter.* in what direction? whither?
kɪk:ərã *adv. inter.* how?
kɪmẽ *adv. inter.* how?
kɪn:ã *anv.* how much? good deal
kɪse *pron. indef.* (*obl. sing.*) some
kɪst(ə)rã *adv. inter.* how?
kɪte *adv. indef.* somewhere, once
kɪt:he *adv. inter.* where?
ki *pron. inter.* what?
kit:a *past. part.* (*from* **kʌr**) done
kJũ *adv, inter.* why?
koi *pron. indef.* (*dir.*) any one, some
ko:l *prep.* near
kᵉoɽa *s. m.* horse
kᵉoɽi *s. f.* mare
kuch, kuc *pron. indef.* anything
kuɽi *s. f.* girl
kus *pron. indef.* anything
ku:k *s. f.* cry—**mar** *v. i.* shriek, cry
ləcari *s. f.* helplessness
lõgᵉa: *v. t.* cause to pass or cross
***ləhʌɔ:r** *s. m.* Lahore
ləJ:e *I pl.* (*from* **lʌɛ**) we may take
ləmba *adj. m* long
ləpe:t *v. t.* wrap, roll
ləɽai *s. f.* quarrel
lÂb: *v. t.* find, search
***lʌchmən** *s. m.* Lachman, Rāma's brother
lʌɛ *v. t.* take; *interj.* lo! look! —**phe:r** *interj.* look! behold
lʌg: *v. i.* attach, begin
lʌi *prep.* for
lʌmãge *I pl. fut.* (*from* **lʌɛ**) we shall take
lÂŋg *v. i.* pass, go by
lʌt(ə)k *v. i.* hang
lʌʊe *III sing.* (*from* **lʌɛ**) he may take
la:l *s. m* ruby; *adj.* red
lâ:m / **lâm:ẽ** } *adv.* aside
lĕʌɔ:n *infinitive from* **lea**
lea: *v. t.* bring, fetch
lɪkh *v. t.* write
lo:k *s. m.* people
lokəl *adj.* local (train), slow
lo:ɽ *s. f.* need
loɽida *pres. pass. part.* (*from* **lo:ɽ**) is needed
lua: *v. t.* cause to be applied, cause to be dug (well etc.)

mədari *s. m.* juggler
mõgaː *v. t.* send for
məhinːa *s. m.* month
məɟaːl *s. f.* strength, power
—**ɛ** is it possible?
məkaːn *s. m.* house
m(ə)'lâː *s. m.* boatman
məluːm *adj.* known
mənɟa *s. m.* bedstead
mẽ *pron.* I
mʌ̂ẽ *pron. emph.* I (*used before* **bi**
mʌgər *prep.* after.
mʌgrõ *adv.* afterwards.
mʌ̃nː *v. t.* obey.
mʌ̃nã *adj.* prohibited, prevented.
mʌŋg *v. t.* ask.
mʌr *v. i.* die.
mʌsahuːr *adj.* famous, notorious.
mʌtləb *s. m.* object.
mã *s. f.* mother.
— **peo** *s. m.* parents.
mʌlək *s. m.* owner.
mãmːã *s. m.* maternal uncle.
maːr *s. f.* beating; *v. t.* beat, kill, shoot.
maɽa *adj. m.* bad.
melːa *s. m.* fair.
mera *pron. adj. m.* my, mine.
mɪl *v. i.* meet, be allowed.
mɪtːi *s. f.* earth.
mîɟã *s. m.* headman; priest.
môɖːa *s. m.* shoulder.
môɖːe *adv.* on shoulders.
mohər / **môːr** *s. f.* gold coin, mohar.
mʊcːĩ *word used after* **səcːĩ.**
mʊ'kaː *v. t.* finish.
mʊlː *s. m.* price.
mʊnɖa *s. m.* boy.
mʊɽ *v. i.* return.
mʊskəl *s. f.* difficulty.
mû *s. m.* mouth, face.
-**ɟəʊanːĩ** *adv.* by heart (lit. by mouth and tongue).
-**ɟoːr** *adv.* (*lit.* hard-mouthed) headstrong.
***mula** *s m.* personal name.
nəgːər *s. m.* town.
nə'thaː *v. t.* cause to run.
nʌdi *s. f.* stream, river.
nʌgər *s. m.* town.
nʌ̃hĩ / **nʌ̂ĩ** *adv.* not.
nʌɟər *s. f.* sight
nʌkː *s. m.* nose
nʌ̃mã *adj. m.* new
nʌ̃õ *s. m.* name
nʌɔkːər *s. m.* servant
naːl *prep.* with; —**e** *adv.* also; - **ɔ̃** *prep.* than
nẽ *postposition of the Agent case*
neɽe *adv. prep.* near
nɪkːəl / **nîkːəl** *v. i.* go out
nɪkːa *adj. m.* small
nĩ *adv.* not
nĩːd *s. f.* sleep
nũ *postposition of the Accusative and Dative case*
o *emphat. particle* (*added to*

other nn. and adjj.) even, indeed
ô *pron.* he, that
ôdːər *adv.* in that direction
odũ pɪcːhe *adv.* after that
oe *particle of addressing inferior* Sirrah
ôlːa *s. m.* screen, cover
ôlːe *adv.* out of sight, hidden from
opra *adj. m.* strange, unknown
oːs *pron.* (*obl. sing.*) he, that
otːhe *adv.* there

pə'laː *v. t.* cause to drink
pər *unstressed form of* pʌr
pəsɪnd *adj.* liked, approved
pʌɛ *v. i.* fall, lie down
pʌ̃ɛ̃da *s. m.* distance, journey
pʌ̂ɛlːa *adj. m.* first, former
pʌ̂ɛlːã *adv.* at first
pʌɛːr *s. m.* foot
pʌɛsa *s. m.* pice, farthing
pʌgət *s. m.* devotee, saint
pᵓʌi *conj.* that, so that
pʌ̃ɟ *unstressed form of* pʌnɟ
pᵓʌɟː *v. i.* run
pʌnɟ *adj.* five
pᶜʌŋg *s. f.* an intoxicating drug
pʌ̂ɔ̃ːc *v i.* arrive
1. pʌɔnã *adj. m.* three quarters
2. pʌɔnã *inf. of* pa to get
pʌr *prep.* upon; *conj.* but
pᵓʌr *v. t.* fill, draw (water).
pʌrəkh *s.f.* examination
pʌrɟa *s. f.* subjects
bᵓʌrnõ *abl. of* pᵓʌrən from drawing (water)
pʌ̂ɽ *v. t.* read
pʌta *s. m.* trace, clue; knowledge
pa *v. t.* put
pâ *prep.* with, near
pâdːa *s. m.* teacher
pᵓanda *s. m.* vessel
pᵓaːg *s. m.* fate
pᵓai *s. m.* brother
pᶜãlã *obl. pl. of* pᵓai
pᵓaːl *s. f.* search
pᵓamẽ / pᵓamõ } *conj.* whether
pᵓapī *s. m.* water
papːi *s. m.* sinner, wicked
paːr *prep. adv.* across
pᵓaːr *prep.* on (*in* sɪrpᶜaːr)
pᵓaɽa *s. m.* hire, fare
paːs *prep. adv.* near
pea *past part.* (*of* pʌɛ) fallen
pealːa *s. m.* cup
peo *s. m.* father
phə'ɽaː *v. t.* hand over
phərːɪd *s. m.* name of a Muhammadan saint
phʌɛːsla *s. m.* decision, division
phʌgət *adv.* merely
phʌɽ *v. t.* catch, arrest
pheːr *ada.* again *v. i.* turn, revolve
pheri *s. f.* a time, turn
phɪkər *s. m.* sorrow
phɪr *v, i.* wander
phuːs *s. m.* straw

pɪcːha *s. m.* hind, back
pɪcːae *adv. prep.* behind, after
pɪchla *adj. m.* last
pɪcːhõ *adv.* afterwards
pɪnd *s. m.* village
pi *v. t.* drink
pila *adj. m.* yellow, pale
pᵉiɽa *adj. m.* tight, narrow
poːsti *a. s. m.* lazy (person) *lit.* one who is addicted to take an infusion of poppy-heads.
potːhi *s. f.* book
praːɳa *s. m.* life
pucːh *v. t.* ask, enquire
pᵉuɾːh *s. f.* hunger
pᵉulː *s. f.* error, fault *v. i.* forget
pul(ə)s *s. f.* police
—vala *s. m.* police officer
putː *s. m.* son
pᵉũlẽ *adv.* on the ground

rəpəlːa *s. m.* rupee, money
rəsʌɔli *s. f.* swelling
rəsːa *s. m.* rope
rʌbː *s. m.* God
rʌ̂ɛ *v. i.* live, remain
rʌɟː *v.i.* be satisfied
rʌkːh *v. t.* keep
rʌl v. *i.* mix, assemble
rʌŋg *s. m.* colour
râ *s. m.* road
rahi *s. m.* traveller
raɟa *s. m.* king
raɟi *adj.* well, cured
—nãmã *s. m.* agreement

rakːhi *s. f.* protection
•raːmcəndər *s. m.* Rāma
raːmraːm *s. f.* salutation, greeting
ranī *s. f.* queen
raːt *s. f.* night
rĕha *past tense (of* rʌ̂ɛ*)* remained
rɪkhi *s. m.* sage, saint
ro *v. i.* weep, bewail
roːɟ *adv.* daily
ronːã *pres. tense. I, II sing* am, art weeping
roːɽ *s. m.* pebble, stone
roːti *s. f.* loaf, bread, meal
rukːh *s. m.* tree
rupʌɛ *s. m. pl.* rupees, money
səbʌb(ː) *s. m.* reason, cause
səbeːr *s. f. m.* morning
səcːī *adv.* truly
səcːĩõ *adv.* truly
sõduːkh *s. m.* box, safe
sõgaːr *v. t.* adorn
səhːis *s. m.* groom
səːɟa *adj. m.* right (hand)
səkaːr *s. f.* hunting
s(ə)'lâː *s. f.* advice, mind
səlaːm *s. m.* salutation
səlunã *s. m.* vegetable, curry
sə'maː *v. t.* cause to be sewn; səmʌõːn *inf.*
səm'ɟᵉaː *v. t.* make understand, advise
sənʌõnã *pres. tense I, II sing.* am, art relating

s(ə)rɑ:p *s. m.* curse
sər'kɑ:r *s. f.* government
sərmɪndɑ *adj. m.* ashamed
sət:eɑ *s. f.* strength
sɐvɑ:l *s. m.* question, sum
sʌ̂b *pron. adj.* all;—nã̂ *obl. pl.*
sʌc: *s. m.* truth; *adj.* right, true
sʌd: *v. t.* invite, call
sʌ̂ɛ:r *s. m.* city, town
sʌi *particle of emph.* indeed
sʌk *v. i.* be able, be possible
sʌ̂m(ə)ɟ *v. t.* understand
sʌmã̂ *s. m.* time, age
sʌ̂nɟ *s. f.* evening
sʌ̂ŋg *s. m.* throat
sʌɔ *adj.* hundred
sʌ̃ɔ̃ *v. i.* sleep
sʌ̂ɔ̃ *s. f.* oath
sʌɔ̃:k *s. m.* zeal, fancy
sʌrəm *s. f.* shame
*sʌrbən *s. m.* Sarban, a devotee
sʌɽ *v. i.* burn
sʌɽək *s. f.* road
sʌt: *adj.* seven
sɑɖ:ɑ *pron. adj. m.* our
sahukɑ:r *s. m.* merchant, banker
sɑ:l *s. m.* year
sɑm:ī *s. f.* debtor
sɑ:nũ *pron. I Acc. Dat. pl.* us
sɑ:r *particle of emph.* immediately
sɑrɑ *adj. m,* whole, all
sɑt:hɪ *s. m.* companion
se *past tense (pl.)* were
sĕâ: *adj.* black = sɪâ
seɑ:l *s. m.* winter
seɑnɑ *adj. m.* wise
seo *s. m.* apple
se:r *s. m. seer*
se:th *s. m.* merchant, banker
sɪr *s. m.* head
—pᵓɑ:r *adv.* headstrong
si *past tense (sing.)* was
sĭũnã *s. m.* gold
so:c *s. f.* anxiety: *v.t.* think
solã *adj.* sixteen
sônã *adj. m.* beautiful
suâ: *s. f.* ashes
suk: *v. i.* dry
sukh *s. m.* comfort
suk:h *s. f.* welfare
sukhalɑ *adj. m.* easy
sun *v. t.* hear, listen
su'nɑ: *v. t.* relate, tell, recite
sunidɑ *pres. pass. part. (of* sun*)* is being heard
surt *s. f.* sense, consciousness
sûtɑ *s. m.* puff of smoking
təbel:ɑ *s. m.* stable
təgi:d *s. f.* emphasis
təmɑs:ɑ *s. m.* show, fun
tᵓəndɑ *s. m.* affair, business
t(ə)rã *s. f.* way, manner
tʌẽ *pron. (II obl. sing.)* thou, thee
tᵓʌr *v. t.* put
tʌɽəph *v. i.* be uneasy
tã *adv.* then; even, indeed, forsooth
tãĩ *prep.* upto
te *prep.* upon; *conj.* and

tɕeɑ̃:n *s. m.* attention
teɪ:ɟ *adj.* fast
tɕel:a *s. m.* half pice
tetɪ:õ *pron.* from thee
thʌ̃ɔ̃ *s. f.* place
theɑ: *v. n.* be found
thoɽɑ *adj. m.* small, little
thɑɑq:a *pron. adj. m.* your
thɑɑn:ũ *pron. II pl. Acc. Dat.* to you
tɪn: *adj.* three
tî *s. f.* thirst
timī *s. f.* wife
tõ *prep.* from, by
toba *s. f.* repentance; *interj.* God forbid
to:r *v. t.* send, drive
trâ *s. f.* startledness; *with* nɪk:əl *v. i.* get a start
tʊr *v. i.* start, depart
tʊsī *pron, II (dir pl.)* you
tũ *pron. II sing.* thou
tũ *emph. form of* tũ *used before* bi

tɕẽqorɑ̃ *s. m.* drum, proclamation
tɕəg:ɑ *s. m.* cattle
təp:a *s. m.* verse
tʌɛ *v. i.* fall
tʌ̂ɛ:l *s. f.* service
teri *s. f.* heap
tesən *s. m* station
thênqɑ *adj. m.* cold
thʌɔkərdʊarɑ *s. m* temple
thi:k *adj.* right, correct
tɪgət *s. m.* ticket
tʊkɽɑ *s. m.* bit, fragment

ʊ'qi:k *v. t. i.* wait
ʊlɑ:d *s. f.* offspring
ʊl'tɑ: *v. t.* turn out
ʊmər *s. f.* age
ûŋg *s. f.* sleepiness, drowsiness
ʊre *adv.* here
ʊt:ər *v. i.* get down
ʊt:h *v. i.* get up, rise

ʊɑ'ɑ *adj. m. used as a suffix* possessing, owning

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